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INDIAN YEAR-BOOK

FOR

1861.

A REVIEW

OF

Social, Intellectual, and Religious Progress

IN

INDIA AND CEYLON.

COMPILED BY

JOHN MURDOCH.

MADRAS:
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PREFACE.

The Political Changes which are sweeping over India with unprecedented rapidity, the efforts for the Development of its Material Resources, the Social Reforms which are gradually taking place, the spread of Education, the increased activity of the Native Mind, the progress of Christian Missions, are all events of deep and lasting interest. The Public Press, Government Administration Reports and other Official Documents, Reports of Missions, Bible and Tract Societies, &c., furnish abundant details respecting them. Many of these sources of information, however, are not generally available, while others are in an inconvenient form for preservation. It seems, therefore, that a General Review of the Transactions of the year, duly classified, and within moderate compass, might be issued with advantage. Eighteen years' residence in India and Ceylon, with 30,000 miles of travel, including thrice the circuit of the country, have afforded the compiler special opportunities for collecting information, as well as of judging of its accuracy. He has, therefore, been induced to prepare a work of the above description.

It must be confessed, however, that the further investigation has been pursued, the greater the difficulties of the subject have appeared. From the budgets of the Secretary of State downwards, statistical tables and estimates must be received with great caution; the most eminent men often draw very conflicting conclusions from the same premises; the native mind contains numerous depths which those best acquainted with it acknowledge that they have not yet fathomed. Still it is so far gratifying that every year the task is becoming easier.

The General Administration Reports are treasuries of valuable information; but as Lord Elgin observes, "they are not compiled on any uniform plan nor brought together in any Central Office, so as to show the Statistics of the Empire." The Statistical Committee appointed by Lord Elgin, will, it is hoped, remedy this state of things so far as material interests are concerned. It is most desirable that a similar improvement should be made in a far more important department—Missionary Statistics. While a few Missions, especially in the Madras Presidency, present Reports which are about all that could be wished, there are many others which furnish statements of a very different character. Sometimes mere empty generalities are given, such as "The attendance is small but encouraging," or, "it is larger than it has been for many years." A Missionary may be zealous in his work: but from contracted views may not see the value of Statistics. The Home Secretaries however, ought to know their importance. The objection may be raised by some Missionaries, that they have no time to attend to the preparation of returns. It is a sufficient reply to this, that as a general rule the most flourishing Missions have the most complete statistics, e.g. those of Madura, Tinnevelly, and Travancore. This, indeed, stands to reason. The Missionary who reviews his work periodically in all its bearings is most likely, with God's blessing, to be successful. To neglect it, is as unwise as it would be for a merchant to abstain from balancing his books. The following items are especially desirable:

Date of Commencement of Station.

Names of European Missionaries, with year of arrival appended.

NATIVE AGENCY.
- Ministers or Pastors.
- Catechists.
- Readers.
- Schoolmasters { Christian. / Non-Christian.
- School Mistresses.
- Total.

NATIVES UNDER CHRISTIAN INSTRUCTION.
- Congregations.
- Churches and Prayer Houses.
- Baptised during year. { Men. / Women. / Children under 15 years of age. / Total.
- Total Number of Baptised. { Men. / Women. / Children. / Total.
- Total Number of Unbaptised. { Men. / Women. / Children. / Total.
- Grand Total...
- Average attendance on Divine Worship.
- Communicants. { Admitted during year. / Excluded. / Present Number.
- Marriages.
- Deaths.
- Number able to Read. { Men. / Women. / Children. / Total.

EDUCATION. *Number of Schools.*
- English Schools.
- Vernacular Institutions for Catechists and Teachers.
- Boarding Schools. { Boys. / Girls.
- Village Schools... { Boys. / Girls.
- Night Schools
- Total number of Schools.

Scholars. Boys.
- English Schools.
- Vernacular Institutions for Catechists and Teachers.
- Boarding Schools.
- Village Schools... { Christian. / Non-Christian.
- Night Schools.
- Total.

Scholars. Girls.
Boarding Schools.
Village Schools... { Christian. / Non-Christian.
Total.
Grand Total.
Average attendance. { Boys. / Girls.

EXPENDITURE AND CONTRIBUTIONS.

Expenditure on Pastors and Catechists for Christian Congregations.
Contributions of People for do.
Expenditure on Native Agents among the Heathen.
Contributions of People.
Expenditure on Church Building, Repairs, Lighting, &c.
Contributions of People.
Educational Expenditure.
Amount Raised... { Contributions of People. / Grants-in-Aid. / School Fees. / Total.
Expenditure on Poor.
Contributions.
Raised for Bible Society.
do. Tract do.
Miscellaneous..... { Expenditure. / Receipts.
Total..... { Expenditure / Contributions.

The Returns of the American Madura Mission contain also the following items:

Bible and Tract Distribution... { Bibles. / Testaments. / Scripture Portions. / Tracts.

The preparation of these last need not occupy much time. The number of books on hand at the end of the year, if counted and deducted from the quantities received, will show the distribution.

Under the grand totals for each year the corresponding numbers for the previous year might be added in a single line.

The Secretaries of the principal Missionary Societies in London meet periodically. It is most desirable that they should agree upon a *uniform* plan of statistics. Blank tabular forms might be sent out to Missionaries to be filled up. Ruled Account Books, with appropriate headings, should also be provided for each Missionary to facilitate the necessary entries. The cost would be comparatively trifling; while orderly habits would be strengthened; attention would be directed to every department of Mission work; and probably more efforts would be made to call forth the energies of the Native Church, instead of drawing upon home funds for every thing.

The compiler has commented with great freedom upon whatever he considers to require reform. It might be more pleasing to give rose-coloured

reports—to "speak smooth things, to prophesy deceits," but it was with no such object that he took up the pen. While a few, instead of endeavouring to amend what is wrong, may be disposed to sneer at the critic, he believes that most concerned will evince a different disposition. When the gigantic evils which have to be encountered in India, with the very inadequate means at the disposal of those who have to remedy them are considered, the wonder will be, not that so much is yet undone, but that so much has been accomplished. Still this is no reason why existing evils should remain unnoticed. By bringing them frequently before the public, they will be the sooner corrected.

This compilation is not intended for those who read simply for amusement —such will be disappointed. It is hoped, however, that it may be found useful to a few wishing to get information, in compact form, on the objects of which it treats. To disarm, in some small degree, the criticism even of the last, it may be prudent to make the following quotation from the Report of the Delhi Baptist Mission for 1861 :

"Mission Reports are said to be dry, insipid productions, seldom or never read through, and oftentimes consigned to the waste basket, without being favoured even with a cursory perusal from the kind subscriber to whom they are sent.

"It is probable that this complaint (so often made now-a-days) is not unfounded, and we think more reasons than one may be given for it.

"That Reports of Christian Missions should be written in a readable and interesting style, we readily admit, and that Reports do not always possess these qualities, is also very possible.

"We would however crave the kind attention of the reader to the following remark :

"Is it not quite possible that very often the deficiency complained of, is to be found, not so much in the report itself, as in the person who reads it? So that a report that would be interesting to one man is very dull and insipid to another.

"When a commercial firm publishes an annual return of its proceedings, a *shareholder* will peruse with pleasure, the long array of figures, and dry statistical matter it contains, while a man who has *no real interest in the concern*, can hardly be persuaded to glance at such a production.

"The reason for this difference is so obvious, that explanation is unnecessary. We therefore leave the *moral* to the solution of the reader."

The compiler has especially to express his obligations to the *Friend of India*, the *Indian Reformer*, the *Bombay Guardian*, and the *Times of India*. They have furnished some of the most interesting extracts in the volume. Use has also been made largely of the Reports of Government, as well as those of Missions, Bible and Tract Societies, &c. Limited space has prevented the insertion of many details which would otherwise have been gladly added. Persons interested in Ceylon will find a valuable collection of statistics and other information in *Ferguson's Ceylon Directory*, published annually.

Some explanation is due for the late appearance of a Year Book for 1861. The *primary* object of the work is to give facts about Missions. The Home Reports are not printed till about July, and another month elapses before they reach India. It is hoped, however, that the next issue will appear rather earlier, as well as be free from some of the imperfections which must be found in a first attempt.

MADRAS, October 9th, 1862.

INDIAN MONEY.

12 pie or 4 pice = 1 anna, 1½*d*. 16 annas = 1 Rupee, 2 shillings.

Erratum.

Page 85, Line 24. For 407 read 405¼.

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INDIAN YEAR BOOK

FOR

1861.

INTRODUCTION.

India is the noblest trust ever committed to a Christian nation. It contains one-sixth of the human race, a people naturally docile and intelligent, inhabiting some of the most fertile regions of the globe. Wave after wave of invasion, intestine wars, devastating famines, crushing despotism, bribery and oppression in multiplied forms, and, above all, the blighting influence of an abominable superstition, have combined to neutralize its advantages, to depress, in every respect, the state of its population.

The sad acknowledgment must, however, be made, that the solemn responsibility of such a charge is felt by only a few of those to whom it has been delegated. Except when famine is decimating large districts, or their beleaguered countrymen are carrying on a contest against fearful odds, the great majority of the British nation never give India a thought. Still there are some who take an interest in the welfare of that great country, and to such a record of the changes which are passing over it, and notices of the agencies which are at work for its amelioration, may be acceptable. Though the chief object of the following pages is to describe the social, moral and religious condition of India; political events, the progress of agriculture, manufactures, and commerce, are not overlooked. The latter are not only of some importance in themselves, but affect the former.

Ceylon is included in the review, both as being closely connected with India, and as forming, on a small scale, a standard of comparison.

EXTENT, POPULATION, &c. OF INDIA AND CEYLON.

	Square Miles.	*Population.*	*Population to Square Mile.*	*Estimated Revenue,* 1861-2.
Bengal	253,000	40,852,397	169	£ 14,213,273
British Burmah...	70,250	1,205,250	17	720,503
Oude....	25,000	7,000,000	280	1,272,471
Nagpore	76,432	4,650,000	61	378,125
North West Provinces	108,000	30,250,000	280	5,870,363
Punjab	95,600	15,467,821	162	2,885,467
Bombay Presidency..	140,407	12,038,113	86	7,501,157
Madras Presidency...	136,872	23,301,697	171	6,719,530
Straits Settlements....	1,575	202,540	128	150,215
General and Political	...	...	...	763,610
Total	907,136	134,967,818	147	41,294,595
Assigned Districts....	24,566	1,972,291	80	514,729‡
Ceylon...	24,700	1,876,467	75	767,100‖

PRINCIPAL PROTECTED STATES.

Under the Bengal Presidency.	*Square Miles.*	*Population.*
Cashmere	60,000	3,000,000
Bussahir.....	3,000	150,000
Gurwal	4,500	100,000
Sirmur	1,075	75,595
Sikim	1,670	61,766
Rewah...	9,827	1,200,000
Bundelcund	10,926	1,079,800
Dholpore..... ...	1,626	550,000
Bhurtpore...	1,978	600,000
Pattiala*.....	4,682	1,310,960
Bhawulpore....	25,200	925,000
Rajputana.....	114,391	7,412,426
Scindia's Territories.	33,119	3,228,512
Holkar's... do. ...	8,318	815,164
Bhopal*...	6,764	662,872
Nizam's Dominions*	95,337	10,666,080
Total + ..	515,533	38,702,206
Portuguese Possessions.....	1,066	313,262
French do.	188	203,887

Under the Bombay Presidency.	*Square Miles.*	*Population.*
Khyrpore	500	105,000
Cutch	6,764	500,536
Baroda	4,399	325,526
Petty States in Guzarat....	16,617	1,030,938
Kattywar	19,850	1,468,900
Kolapore.....	3,445	500,000
Sawunt Wari	800	120,000
Maratha Jaghirdars.	3,775	419,025
Total...	60,650	4,469,925
Under the Madras Presidency.		
Orissa Jaghires	13,041	391,230
Mysore	30,886	3,738,927
Cochin	1,988	288,176
Travancore	4,722	1,011,824
Puthukotie.....	1,165	61,745
Total...	51,802	5,491,902

‡ Revenue for 1860-1.

‖ Revenue for 1860.

* Exclusive of recent additions and changes.

† Including smaller States not given above.

A Parliamentary Return, July 27, 1857, estimates the area of India at 1,466,579 square miles, and the population at 180,884,297. It is generally supposed, however, that the number of inhabitants amounts to about 200,000,000.

TERRITORIAL ARRANGEMENTS.

Scindia's Dominions.—The scattered territories of Scindia have been consolidated by an exchange, with the British Government, of his possessions South of the Vindhya Mountains, for the Neemuch Assigned Districts, and certain portions of the Jhansi and other Districts.

Bhopal.—The Bairseah District, containing 456 square miles, formerly a dependency of Dhar, was given to the Begum of Bhopal for services during the Mutiny.

Central Provinces.—The Province of Nagpore, the Saugor and Nerbudda Territories, have been united under one central jurisdiction. They form a compact area of about 90,000 square miles, with a population of more than six millions, and revenues amounting to about three-quarters of a million sterling per annum. The administration will be conducted by an agent to the Governor-General, to be designated Chief Commissioner of the Central Provinces.—*Calcutta Gazette*, November 30, 1861.

CIVIL ADMINISTRATION.

During the last ten years India has had nearly as many new constitutions as France during the Republic. A few of the changes, in themselves, are probably for the worse, but the growing strength of public opinion causes an improvement on the whole. The Court of Directors, though narrow-minded in some respects, had this great advantage, that its members took a deep interest in their charge. With Parliament it is exactly the reverse. Macaulay used to say, that an enquiry into a row at Covent Garden would excite far more attention in the House of Commons than the most important subject connected with India.* The very mention of the country sends off the conscientious legislators to the smoking room or the clubs. When Sir Charles Wood was explaining his famous Educational measure, there were only from ten to fifteen members present.

A recent number of the *Calcutta Review* quotes with approval the

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* J. C. Marshman, Esq., the London Correspondent of the *Friend of India*, puts it thus: "If you fancy that any petition from the most numerous, the most wealthy, the most influential assembly of Europeans and natives in Calcutta on the subject of any grievances, will produce as much impression as even a turnpike petition on the House of Commons, you are egregiously mistaken. A few words from the Secretary of State pooh-poohing it, consigns it to everlasting darkness and oblivion." September 19, 1861.

following remarks from "Considerations on Representative Government," by J. S. Mill:

"It is not by attempting to rule directly a country like India, but by giving it good rulers, that the English people can do their duty to that country; and they can scarcely give it a worse one than an English Cabinet Minister, who is thinking of English not Indian Politics."..." A free country which attempts to govern a distant dependency, inhabited by a dis-similar people, by means of its own executive, will almost inevitably fail The only mode which has any chance of tolerable success, is to govern through a delegated body of a comparatively permanent character; allowing only a right of inspection, and a negative voice, to the changeable administration of the State. Such a body did exist in the case of India; and I fear that both India and England will pay a severe penalty for the short-sighted policy by which this intermediate instrument of Government was done away with." (p. 332)

The Indian Council, under a wise and conscientious Secretary of State, might prove of great value. Family interest and similar considerations however, weigh so much with the ministry, that such a head of the Department cannot always be expected. Every year affords additional proofs of the correctness of the maxim, INDIA MUST BE GOVERNED IN INDIA. This has been practically conceded, to a large extent, in the case of the colonies. Why not also in what may be regarded as the most important of them all?

LORD CANNING.

The close of Lord Canning's administration was marked by a great change in the opinion of the Indian public with respect to his merits. For some time after the Mutiny, he was regarded with a feeling bordering upon contempt. It was said that the late Postmaster-General might be described by two of his own office-marks, "Insufficient" and "Too Late." Before he laid down the reins of government, it was admitted by all, that he had made noble efforts to retrieve the past. In some cases he was as extravagantly praised as previously due allowance had not been made for the difficulties of his position. It must be admitted, however, that he was unequal to the terrible crisis of the Mutiny, and after it had been suppressed, his want of vigour in reducing the outrageous war expenditure, cost the country the Income tax with its attendant evils.

Perhaps the most honourable feature in Lord Canning's character was his desire to do justice. In some instances his judgment might be mistaken; but he seems to have been always influenced by a wish to do what was right. His policy with respect to the princes and nobles of India, conciliated the upper classes of natives, while the unexpected publication of rules about the sale of Waste Lands and the Redemption of Land Revenue, had a similar effect upon the European settlers.

Some of the principal events which marked the close of Lord Canning's government, may now be noticed.

LEGISLATIVE ENACTMENTS OF 1861.

The following Acts were passed by the old Legislative Council before its abolition.

No. 1.—An Act for the improvement of the administration of Justice and Despatch of business in the Supreme Court of Judicature in Bombay. 12th *January*, 1861.

No. 2.—An Act to amend Act VI of 1857, (for the acquisition of land for public purposes). 20*th January*.

No. 3.—An Act to provide for the collection of Duty of Customs on Pepper exported by sea from the British Port of Cochin. 28*th January*.

No. 4.—An Act for the levy of Port-dues at Calingapatam and Munsoor-cottah within the Presidency of Fort St. George. 18*th February*.

No. 5.—An Act for the Regulation of Police. 22*nd March*.

No. 6.—An Act to alter the time from which the Indian Penal Code shall take effect. 9*th April*.

No. 7.—An Act to empower the Governor-General in Council to increase the rate of duty leviable on Salt manufactured in, or imported, into, any part of the Presidency of Bombay. 22*nd April*.

No. 8.—An Act for the levy of Port-dues in the Port of Amherst. 24*th April*.

No. 9.—An Act to amend the law relating to Minors. 24*th April*.

No. 10.—An Act to repeal certain Regulations and Acts relating to the Procedure of the Courts of Civil Judicature not established by Royal Charter. 29*th April*.

No. 11.—An Act to amend Act XIV of 1859, (to provide for the limitation of suits). 1*st May*.

No. 12.—An Act to amend Act XLII of 1860. 20*th May*.

No. 13.—An Act to regulate temporarily the procedure of the Police enrolled under Act V of 1861, (for the regulation of Police). 20*th May*.

No. 14.—An Act to remove certain tracts of country in the Rohilcund Division from the jurisdiction of the tribunals established under the general Regulations and Acts. 27*th May*.

No. 15.—An Act for the levy of Port-dues in the Ports of the Concan. 28*th May*.

No. 16.—An Act for licensing and regulating Stage Carriages. 7*th July*.

No. 17.—An Act to amend Act XIV of 1843, (for regulating the Customs Duties in the North-Western Provinces). 7*th July*.

No. 18.—An Act for imposing a Duty on Arts, Trades, and Dealings. 16*th July*.

No. 19.—An Act to provide for a Government Paper Currency. 16*th July*.

No. 20.—An Act to amend Act XXV of 1858, (for appointing Municipal Commissioners and for raising a Fund for Municipal purposes in the Town of Bombay). 24*th July*.

No. 21.—An Act for limiting in certain cases for the year commencing from the 31st day of July 1861, the amount of Assessment to the Duties chargeable under Act XXXII of 1860, (for imposing Duties on Profits arising from Property, Professions, Trades, and Offices and Act XXXIX of 1860, (to amend Act XXXII of 1860.) 27*th July*.

No. 22.—An Act to amend Act III. of 1851, (relating to trespasses by Cattle). 20*th August.*

No. 23.—An Act to amend Act VIII. of 1859, (for simplifying the Procedure of the Courts of Civil Judicature not established by Royal Charter). 28*th August.*

No. 24.—An Act to enable the Banks of Bengal, Madras, and Bombay to enter into arrangements with the Government for managing the issue, payment and exchange of Government Currency Notes and certain business, hitherto transacted by the Government Treasuries. 31*st August.*

No. 25.—An Act for simplifying the Procedure of the Courts of Criminal Judicature not established by Royal Charter. 5*th September.*

No. 26.—An Act to regulate the occupation of land in the Settlement of Malacca. 7*th September.*

No. 27.—An Act to regulate the administration of Port Blair and other Settlements in the Andaman Islands. 7*th September.*

No. 28.—An Act to extend the provisions of Act I of 1859, (for the amendment of the Law relating to Merchant Seamen). 7*th September.*

No. 29.—An Act to consolidate and amend the Articles of War for the Government of the Native Officers and Soldiers in Her Majesty's Indian Army. 7*th September.*

No. 30.—An Act to enable the Bengal Military Orphan Society to register under Act XXI. of 1860, (for the Registration of Literary, Scientific, and Charitable Societies). 7*th September.*

No. 31.—An Act to regulate the manufacture of Saltpetre and the sale of Salt educed in the refinement thereof. 7*th September.*

No. 32.—An Act to postpone the operation of a portion of Clause 8, Sect. I of Act XIV of 1859, (to provide for the Limitation of Suits). 7*th September.*

No. 33.—An Act to amend the Schedule annexed to the Code of Criminal Procedure. 22*d November.*

Changes in the Councils.

The year 1861 is marked by very important changes in the Legislative body for India. In 1853 Lord Dalhousie established a Legislative Council, open to the reporters of the press and to the public. Early in 1859, the Home Government requested the opinion of Lord Canning, Sir Barnes Peacock, and Mr. J. P. Grant about its working. "Mr. Grant considered the present Council an 'infinite improvement' on the former system. He declared it impossible to go back. Himself the author of the arrangement for admitting strangers to the debates, he proposed the addition of equal numbers of non-official Europeans and Natives to its ranks. In these opinions Sir Barnes Peacock generally agreed. In December 1859, Lord Canning accordingly sketched a scheme for giving Madras and Bombay Councils of their own, and for confining the duties of the present Council to legislation on all imperial matters, as well as for Bengal, the North-Western and the Non-Regulation Provinces. In these three Councils he proposed that non-official members should have seats. The only change he recommended in the Calcutta Council was the exclusion of all but official reporters, and

the adoption of the simpler forms of a Committee in place of the set debates of a Parliament. He would, however, have allowed the presence of strangers."*

In 1860 Sir Barnes Peacock made himself obnoxious to Sir Charles Wood, though he earned the gratitude of all India, by the noble stand he made against the scandalous grant to the Mysore Princes at a time when there was a great financial deficit. On the other hand, the free criticisms of the Judges in Council on some acts of the Indian Government, were equally distasteful to Lord Canning. The differences with Sir Charles Trevelyan had likewise an influence.

In January 1861, Lord Canning again addressed Sir Charles Wood. He proposed the exclusion of the Judges from the Imperial Legislative Council, substituting for them two Civil Officers; but he recommended that the number of non-official Members, who are appointed for only one year, should be increased from three to five, to be chosen from amongst Europeans or Natives as the Governor may think proper. It was also recommended that Bengal, and, eventually, the North-Western Provinces and the Punjab, should each have its own Legislative Council.

Sir Charles Wood adopted Lord Canning's suggestions in the bill submitted to Parliament, which became law in June 1861. The *Friend of India* thus states some of the objections to it: "The provision for publicity is not sufficient. The Governor-General *may* exclude not only reporters but visitors, may refuse to publish the result of the Council's proceedings, may make it as close a body as the Inquisition of Spain. Without set oral discussion as at present, the imperial legislature will be destitute of dignity and fail to secure respect. A Viceroy who hates the Europeans may give seats to only Natives, while his successor, who may despise the Natives, can, if he chooses, nominate only Europeans. Not only will the non-official members always be in a hopeless minority, but should any of them show unusual independence, they may be got rid of at the end of the year, or be checkmated by the removal of the Council to the other end of the Peninsula, or by the determination of the Viceroy not to summon a meeting till the year expires."† The most arbitrary powers are also conferred upon the Governor-General in cases of emergency. Public opinion, however, will always tend to prevent, to some extent, the abuse of such authority.

The "Minor" Presidencies are probably indebted in some measure to the speech of Mr. Bright during the Mutiny for their increased privileges. By requiring the sanction of the Supreme Government to the most minute expenditure, the weightiest concerns of the empire were allowed to drift into confusion, while attention was given to trifling details. The new Act restores to

* *Friend of India*, January 2, 1862.

† *Friend of India*, July 18, 1861.

Madras and Bombay the Legislative Councils of which they were deprived in 1833, with from four to eight additional Members, of whom one-half must be non-officials.

It is to be hoped that the Councils will guard against an evil mentioned by Sir George Clerk in his opening address at Bombay —keeping the people in a state of doubt and alarm by over-legislating. Tax after tax may be imposed to carry out pet schemes.

Changes in the Civil Service.

For some time, on account of the insufficient number of covenanted officers, a difficulty was found in obtaining qualified men for important positions. An Act was passed throwing open certain of the highest covenanted appointments to such persons as the Governor-General, subject to the approval of the Home Authorities, should nominate, while all offices of any kind were declared open to outsiders who had been seven years in Indian and were able to pass the usual examinations.*

Though in some cases this will secure greater talent and efficiency, it opens the door to jobbery, it tends to lower the standard of men who seek to enter the service, and it is discouraging to those who have toiled for years to see the prizes given to others. As compensation was promised where injury had been done, the covenanted civilians at the close of the year were drawing up memorials setting forth their grievances and claims.

Six years ago the Indian Service was thrown open to public competition. In 1861 some able and experienced servants of Government were requested to give their opinion as to the comparative merits of the civilians appointed under the competitive system and those from Haileybury. The *Englishman* thus sums up the general verdict:

"As office men the former are said to have a decided advantage, from the habits of studious application imbibed from the severe training they have undergone; but that, once removed from their desks, they are listless and indifferent to their other duties, showing great want of energy when their physical rather than their mental qualities are taxed, and displaying little inclination to acquire any knowledge of the people, from personal intercourse, apart from that necessitated by their daily attendance in Court or Cutcherry. The Haileybury men, on the contrary, are described as being chiefly conspicuous for their active, energetic habits, and the greater interest they take in all avocations which compels their removal from the confinement of the desk, to the comparative freedom from restraint of their out-of-door duties, and the partiality for field sports, (in which they shew a marked difference to their competitive brethren) which brings them into personal intercourse with the people of the districts in which they are located."

Longer experience, however, will better test the two classes. The competitive system will doubtless free the country from some of the

* *Friend of India*, January 2, 1862.

"hard bargains" of the old regime. It remains to be seen whether it will yield an equal proportion of the fine gentlemanly type of former days, men who also had closely at heart the welfare of the people.

LORD CANNING'S NATIVE POLICY.

Lord Canning showered, with a lavish hand, gifts of territory and other rewards upon the princes who remained faithful. Even our *trusty* ally, Sir Jung Bahadur, K. C. B., received a grant of the greatest forest reserve in North India, his gratitude for which he evinced by taking such measures as tended to bring to a stand for a time the extension of the railway system in the Bengal Presidency. In May 1858, the Maharajah of Pattiala and the chiefs of Nabha and Jheend applied to Lord Canning, through Mr. G. Barnes, for the right of adoption in failure of direct heirs, and for *sunnuds*, under the hand and seal of the sovereign of Great Britain, guaranteeing to them in perpetuity their dominions. A year later, Lord Canning replied to the Punjab Government, that the adoption request was "an important innovation," respecting which no promise could be given; the grant of *sunnuds* was to be referred to the Secretary of State, but with little prospect of success. In January 1860, however, Lord Canning agreed to concede the right of adoption, and before the close of the year, a despatch from Sir Charles Wood sanctioning it was published.

The advantages of this in a political point of view may be questioned, and certainly the consequences will be injurious so far as the good of the *people* is concerned. Too much dependence should not be placed on the circumstance, that the Sikhs assisted us against their hereditary enemies the Hindustanis; if Salar Jung had not been prime minister of Hyderabad, it is very doubtful what part that state would have taken. However loyal and sensible the present occupants of Native thrones may be, who can answer for their successors? If disaffected, they will be rallying points for our enemies.

The revelations respecting the King of Oude, the insolence of the Nazim of Bengal, the state of the Tippoo family,—one an insolvent, another a forger and felon,—with other examples which might be mentioned, show the *moral* influence of many of the "princelings" of India. As a general rule, the native dynasties, from debauchery and excesses, became extinct in direct descent in two or three generations. Permission to adopt will perpetuate the lines. We are not at liberty to do evil that good may come,—our engagements must be observed; but we are bound to see that the interests of the people are not sacrificed. It will tend in no small degree to gain this object, if measures are taken to secure the careful education of the families of the native Princes of India. Some attention has been paid to this already; but more is necessary. The

great improvement in the state of Travancore from an educated Prince and Prime Minister, with a good Resident, shows what may be effected.

Order of the Star of India.—Till the Mutiny, the puppet Emperor of Delhi was regarded by most of the Native Princes of India as the "fountain of honour." To tend to remove this feeling and attach the feudatories more closely to the Queen, as well to reward distinguished Anglo-Indian officers, a new order of knighthood, "The most exalted Order of the Star of India," was instituted in 1861. The motto is, "Heaven's Light our Guide." At Allahabad, on the 1st November, Lord Canning, the grandmaster, invested with the insignia of the order the Maharajahs of Gwalior and Pattiala, the Secunder Begum of Bhopal, and the Nawab of Rampore. Sir Hugh Rose had been created a knight a few weeks previously. The insignia were also presented through the Residents to the Nizam of Hyderabad, the Guikowar of Baroda, and the Maharajah of Cashmere. The same day, at Windsor Castle, Her Majesty conferred like honor on the Maharajah Dhulip Singh, Sir John Lawrence, Sir George Pollock, Lord Clyde, Viscount Gough, and Lord Harris. Sir James Outram and Viscount Combermere, appointed Knights, were absent from illness.

The Viceroy, at a levee held at Jubbulpore on the 15th January, thus recounted the services of the Muhammadan Queen of Bhopal, showing that her honors were well merited :

"Your Highness is the ruler of a State which is conspicuous in Indian History for never having been in arms against the British power ; and lately, when that State was beset and threatened by our enemies, you, a woman, guided its affairs with a courage, an ability, and a success that would have done honor to any statesman or soldier.

"Besides the great services of repressing revolt around you, and of securing the safety of all Englishmen, amongst whom was the Agent of the Governor-General, you never failed to aid and expedite to the utmost of your power all bodies of British troops that came within your reach.

"Such services must not go unrewarded."

Primogeniture.—The Chief Commissioner of Oude, desirous of introducing the law of primogeniture among the talookdars, invited all who wished *sunnuds* on such terms to send in applications. It is to be hoped that no *pressure* will be used to carry out this measure. We have already paid dearly for some of our supposed reforms in Oude.

LOWER BENGAL.

The Zemindari Settlement.—The state of Lower Bengal, now called "the Ireland of India," is one of the foulest blots on our administration. Naturally the most fertile province of our Eastern Empire, in no part perhaps is the condition of the people more lamentable. In the Madras Presidency, it is true, where too often the

heaven is as brass and the earth, iron, the people are burdened by a heavy land-tax; but already in some cases it has been lightened, and Government alone being concerned, justice will gradually be done. In Bengal, however, the case is different. By the Cornwallis Settlement, *as actually administered*, whatever may have been the intentions of that nobleman, the rights of the real possessors of the soil were cruelly sacrificed, and mere tax-gatherers were made proprietors. The Zemindars were unable immediately to increase the rents of all the ryots, or to eject them at pleasure; but the efforts of many of them have been unceasingly directed to obtain complete power over their ryots.

Lord Cornwallis was under the delusion that Zemindars would take an interest in the skilful cultivation of their estates and in the welfare of their tenants, like landed proprietors in England. But the real state of the case is like Ireland a few years ago. The Zemindars are absentees, some of them spending princely incomes in Calcutta—"Young Bengal" giving champagne suppers, "Old Bengal" squandering vast sums on idolatrous ceremonies. So far from cultivation being conducted on a large scale, the average size of each farm is probably less in Bengal than in any other part of India. Many of the ryot holdings are small in themselves; others are sublet by middlemen. By the permanent settlement the Government demand cannot be increased; but unfortunately sufficient provision was not made for the rights of the ryots. Hence in Bengal there are two extremes—the richest natives in India and a down-trodden peasantry. More than three millions sterling a year, which in the Madras and Bombay Presidencies would go direct to Government, is received by Zemindars in Bengal,* while the real cultivators are too often severely squeezed.

The Indigo Question.—Difficulties in Bengal were further increased by the Indigo question. English settlers from an early period had cultivated indigo. In a few cases it was raised by their own servants on their own lands; but generally the planters endeavoured to acquire Zemindari rights, and sought to make arrangements with the ryots on their estates to sow a certain quantity of land with indigo, to be paid for at so much per bundle of the plant. Of late years other crops rose greatly in value, while the indigo was paid for at rates very insufficient, further diminished by stamp charges and the unjust exactions of factory servants. The indigo plant is delicate, and unless attended to at particular periods the crop is lost. The ryots considered that the cultivation of indigo was unprofitable, they felt galled at being obliged to leave their own work, however urgent, at the command of the planter, and they complained that if they once took advances from a factory, they never got clear. The planters, on the other hand, asserted, that the very favorable terms on which the ryots were

* See the Chapter on Revenue. Page 59.

allowed to hold the lands on which they raised their own crops of grain and other produce, amply compensated for any loss by indigo, if such did exist.

The indigo cultivation had long excited an uneasy feeling. As early as 1835, Macaulay wrote a Minute on the subject. In 1856 the Calcutta Missionaries addressed a petition to Government, soliciting the appointment of a Commission to inquire into the state of Bengal. Fears were expressed, that unless measures were taken, serious disturbances would arise. Though it was not all put down to indigo, that was one of the chief grievances.

A crisis came at last. In 1860 a large proportion of the ryots in some districts refused to sow indigo. Among the causes of this, doubtless, were increased intelligence, and a desire to maintain their rights, real or supposed. Macaulay described them in his Minute as "a people accustomed for ages to be plundered and trampled upon, and ready to cringe before any resolute and energetic oppressor." Unquestionably they have been becoming more independent. But though this prepared the way, probably an extract of a letter by the Hon. J. P. Grant, Lieutenant Governor of Bengal, published by a native subordinate, was the immediate occasion. The ryots were under the impression, that it was, in some measure, the order of Government that they should grow indigo. Mr. Grant wished the ryots to understand that indigo cultivation was not compulsory, though existing engagements must be fulfilled.

When the ryots in 1860 refused to grow indigo, a summary law to enforce the fulfilment of contracts was passed for six months, by which breach of contract was made a criminal offence. A Commission was also appointed to collect evidence, and, if possible, to suggest a remedy. Mr. Grant mentions as an indication of the feeling with respect to indigo cultivation, that during fourteen hours, while steaming down two rivers in Lower Bengal, on both banks, like the two sides of a street, were gathered crowds of men, women, and children, imploring justice.

The Indigo Commission published a bulky Report containing much valuable information. On a review of the whole, Lord Canning observed in a despatch to Sir Charles Wood, that "the cause of the evils in that system (indigo cultivation) is to be found in the fact, that under it the manufacturer has required the ryot to furnish the plant for a *payment not nearly equal to the cost of the production.*" His Lordship considered that "Government would have been unfaithful to its duty if it had not made known to the ryots exactly their position under the law." It seemed to him, in conclusion, that "there was only one fitting and safe course for a Government to take in such circumstances—to speak the truth plainly and fully on both sides; to warn both; and to be prepared to enforce order with a strong hand."*

* Despatch, 29th December, 1860.

Government directed that Small Cause Courts should be opened in the Indigo districts to afford cheap and speedy justice. In 1861, Mr. Beadon brought forward a bill in the Legislative Council, again proposing to make breach of contract for delivery of agricultural produce a criminal offence punishable by a Magistrate. It was subsequently withdrawn by order of Sir Charles Wood.

Trial of the Rev. J. Long.—One of the most exciting episodes connected with the Indigo Question, was the trial for libel of the Rev. James Long, Church Missionary, Calcutta. That gentleman for many years had devoted much attention to the Vernacular Press, and some of his researches had been published by the Bengal Government in its Records. When the Indigo Question was at its height, he accidentally met with a Bengali drama, the *Nil Darpan* (The Mirror of Indigo) intended to depict the Indigo system as viewed by the people themselves. Considering it a valuable exponent of native feeling, he sent a copy of it to Mr. Seton-Karr, Secretary to the Government of Bengal, with "whose sanction and knowledge," he subsequently edited an English translation of the work. Mr. Seton-Karr, by some misconception, supposed that "the translation and printing was to be a Government act, paid for by Government." The whole edition (500 copies) was, therefore, sent to the Bengal Office, and about 200 were circulated under the Government frank.

The design of the drama is to show the evils brought upon the ryots by indigo cultivation. Two planters, fictitious characters, are represented as acting in such a way as to drive their ryots mad or cause them to commit suicide. The native author in his preface insinuates that two Calcutta newspapers had acted the part of Judas Iscariot, and betrayed the rights of the ryots for the bribe of £100.

The whole indigo question had excited intense feeling in Calcutta. Mr. Long had taken a prominent part in it, but probably it was hoped through him to criminate the Bengal Government. An action for libel was instituted against Mr. Long by the Landholders' Association and the Editor of the *Englishman*. Some allowance may be made for the planters, whose pecuniary interests had been deeply affected by the suspension of indigo cultivation; but no apology can be offered for the conduct of the Editor of the *Englishman*. The imputation of bad motives was made by a *native*, and the bribe was so small as to be simply ridiculous. Editors, above all others, should defend the freedom of the Press. The following extract from the issue of 27th May may be given as a specimen of the language employed by the gentleman who brought the charge:

"We are indignant, at being submitted to the Government of men whose hatred of the interloper can overcome even the sense of self-respect, the instincts of community of race and creed, and the respect due to the Royal name which they use as the frank to disseminate their libels and as a shield from their consequences The spirit of the Bengal Government in this publication is that

which, in the more congenial political atmosphere of Naples, would employ the hireling dagger of the bravo. Here, that course being inconvenient, class reputations and personal characters are attacked, and instead of Mr. Grant disposing of troublesome interlopers by a banditti with poisoned daggers, his Secretary finds him up nameless slanderers, and works their poisonous weapons through the instrumentality of the Post office, and Mr. Thomas Jones; who circulates slander and sedition '*On Her Majesty's Service only.*' "

The *Hurkaru*, the other newspaper that complained of being libelled, thus wrote of the Rev. C. B. Lewis, the publisher of the *Calcutta Christian Observer:*

" It was bad enough in a Missionary to try to injure his countrymen by the secret circulation of the *Nil Darpan*, but there is something approaching to fiendish cruelty in the attempt of that other Missionary who wishes to keep us from the knowledge of what has been said in our favour and defence, and that after we had paid for his paper too."—*Sept. 9th.*

This language was employed simply because the Magazine was not sent to the editor at the beginning of the month, though, as a general rule in India, Periodicals do not appear till several days later.

" Mr. Peterson in his speech for the prosecution made a most unfortunate allusion. He warns the Missionaries (whom he denounced as mischief-makers) by the example of Mr. Smith of Demerara! He was strangely forgetful of facts! The case of Mr. Smith is a warning indeed, but it is a warning against Colonial persecution. The man was falsely charged and was cruelly treated by the Planters of Demerara, and he died in prison; but very soon the walls of the House of Commons resounded with the eloquence of Sir James Mackintosh and Henry Brougham, the spirit of England was aroused, and nothing probably contributed so much to the downfall of West Indian Slavery as that very case."*

But perhaps the most extraordinary part of the proceedings was the charge of the Judge, Sir Mordaunt Wells. Referring to a certain paragraph of the pamphlet he said,

" But I must say when I read this passage I dropt the book with a feeling of disgust and horror."..." A foul and filthy slander against a society of helpless women who, under the mask of a general type, were cruelly stabbed in the dark. If it meant any thing it was not merely a slander against the wives of the planters, but it was for the Jury to consider whether it was not intended as a reproach on the whole middle class of the women of England, from whence they came. The jury, the civilians, the soldiers, and merchants in this country alike had their common origin from that middle class whose daughters were here so shamefully maligned." ... " It was most cowardly to attack the planters through their wives, and their wives through the Magistrates."

The passages which so overpowered the feelings and excited the righteous indignation of the Judge were the following:

" *Reboti.*—Moreover, the wife of the Indigo Planter, in order to make her

* *Calcutta Christian Observer, August,* 1861.

husband's case strong, has sent a letter to the Magistrate, since it is said the Magistrate hears her words most attentively.

"*Aduri.*—I saw the lady; she has no shame at all.* When the Magistrate of the district (whose name occasions great terror) goes riding about through the village, the lady also rides on horseback with him. The married woman riding about on a horse!"

* * * *

"*Darogah.*—Did not the Magistrate say he will come here this day?

"*Jemadar.*—No, Sir, he has four days more to come. At Sachigunge, on Saturday they have a champagne-party and ladies' dance. Mrs. Wood can never dance with any other but our Sahib; and I saw that when I was a bearer. Mrs. Wood is very kind; through the influence of one letter, she got me the Jemadary of the jail."

After the Jury gave a verdict of guilty, Sir Mordaunt Wells said to Mr. Long:

"You have been convicted of the offence of wilfully and maliciously libelling the proprietors of the *Englishman* and *Hurkaru* Newspapers, and, under the second count, of libelling with the same intent a class of persons designated as the Indigo planters of Lower Bengal." ... "The sentence of the Court is, that you pay a fine of Rs. 1,000 to our Sovereign Lady, the Queen, and that you be imprisoned in the common Jail of Calcutta for the period of one calendar month—and that you be further imprisoned till the fine is paid."

A native gentleman, Babu Kali Prosono Singh, immediately stepped forward and paid the fine imposed. Mr. Long was sent to prison. The following graphic account of a visit to him, while in confinement, is by the editor of the *Indian Reformer*:

"We ascended the third floor of the house and were ushered into a room when Mr. Long received us with his usual politeness. After taking our seat we almost fancied that we were sitting in Mr. Long's drawing room in his house in Amherst Street. The master of the house was seated on a couch, before which stood a table groaning under the weight of books. There was no cloud on his brow. His beard and whiskers, though perhaps not so well combed as usual, lay entrenched around the same placid countenance. His eyes had lost none of their *indigo* brightness, his speech was, as usual, abrupt and animated. There was no change in the man, the same smile, pleasantly playing on the lips and bursting through the eyes—the same shrugging of the shoulders;—the same constitutional fidgettiness,—the same frankness of manner and kindliness of disposition,—the same loud guffaw shaking his sides and the very couch on which he was seated. Sociable to a degree he talked a good deal. He talked of indigo, of the ryots, of the planters, of the amelioration of India, of the progress of Christianity. Not one word of abuse of the planters, or of their association escaped his lips. The Jury who had found him actuated by malice knew not their man. We were at no loss to find out the secret of Mr. Long's tranquillity of spirit and Christian meekness in suffering, when we discovered that amongst the many books which lay upon the table before him in agreeable confusion were the Bible and two volumes of Baxter's works. On the right of the venerable prisoner,

* The native idea is that no modest woman will go out unveiled.

seated in an easy chair, was his partner in life. When we entered, she was reading that morning's *Englishman*, the editor of which was one of her husband's prosecutors. Her cheerfulness it was impossible not to note. She spoke of the comforts of her husband's quarters, of its freedom from damp, of its ventilation,—and did not utter one word of complaint. At the left hand side of Mr. Long, were two native Christians, bending over the columns of a vernacular newspaper, who had come from a suburban village,—the chief scene of Mr. Long's missionary labours, to offer their humble but hearty sympathy to their spiritual guide and benefactor. Near them sat cross-legged on the floor, a Hindu Sanscrit Scholar, whom Mr. Long facetiously termed his jail pundit. Such is the man, and such are the environments of him whom the highest Court in the land has pronounced guilty of malicious libel and slander."—*August* 10*th*, 1861.

Mr. Seton-Karr subsequently published a statement respecting his connection with the Publication. Lord Canning, however, considered his conduct so indiscreet, that, notwithstanding his previous very high character, he could not be confirmed in the appointment he then held.

The *Home News* makes the following remarks as to the grounds for an action for libel :

" The question which strikes the intelligence of the English people is whether a prosecution for libel on such a ground should have been instituted at all. What is to become of our vaunts in India of free speech, and political liberty, and the rights which men acquire under our happy and liberal constitution, if this kind of general satire—granting it to be sátire—this species of discussion of public interests in popular shapes, is to be dealt with as matter of libel and scandal? In one breath we bestow the privileges of open debate upon the natives, and punish them for the exercise of it in the next. There was nothing whatever in the publication that could be tortured into a libel, to the satisfaction of the reason of an English jury in England. It could not be shown to have injured any one ; no one suffered in purse or reputation by it, no person was individually alluded to ; neither Mr. Brett, nor the journal of which he is the editor was named ; the planters were touched only in their corporate character, just as Mrs. Stowe assailed the planters of North America, and as every public journal in this kingdom assails every day in the week every public body to which they happen to be opposed, from the House of Lords down to the parish vestry ; and throughout the whole of that extremely lugubrious and clumsy production there was not a solitary passage from which the prosecution attempted to extract a personal application."

The editor of the *Friend of India* observes:—" Under the present Libel Act the Apostle Paul might have been punished for many passages in his writings. It concerns the liberty of the Press, freedom of discussion, and the interests of morality and good government, that Lord Campbell's Act of 1843 should at once be applied to India, and extended so as to allow the truth to be proved in justification not only in private but in public prosecutions." Things apparently will not be improved by the Penal Code. Mr. Mayne in his edition of that work says, " If the law of defamation as laid down in this Code were to be carried out, the whole population of India would appear monthly at the dock."

The Rent Struggle.—The Indigo question was "but the beginning of sorrows." The refusal of the ryots to grow indigo was followed by a general movement on the part of the planters to raise rents. Some hoped thus to get indigo sown as before; others looked merely to profits as Zemindars. Wholesale evictions were threatened where ryots objected to pay the increased rates. Mr. Hills of Kishnaghur was held up as a model of fair dealing. He doubled the rates offered for indigo and nearly trebled the rents. Of course, the ryots naturally refused to pay the rents thus enormously increased. A cry was then raised that the ryots repudiated entirely the payment of rents, and a request was made that martial law should be proclaimed in the indigo districts. The year 1861 closed with as little prospect as ever of the adjustment of the dispute.

The question is complicated by the fact, that while many of the ryots are the descendants of the true proprietors of the lands, others can merely be considered as tenants at will. The former at least deserve every consideration. When their lands were handed over to the Zemindars, "Government never made it any part of the bargain that the ryots should be rackrented and ground to the dust. As Lord Hastings, in discussing this question very justly observed, 'No Government can part with the obligation to do right and justice to any part of its subjects.' "*

Missionary Memorial.—In July, 1861, the Members of the Calcutta Missionary Conference addressed a Memorial to the Hon. J. P. Grant, on the necessity for a Commission of Enquiry into the state of Lower Bengal. The following extract explains the objects:

"That in the month of October, 1856, the Missionaries then residing in and near Calcutta presented a Memorial to your Honor's predecessor, the Hon'ble F. J. Halliday, then Lieutenant Governor of Bengal, in which they declared the sorrow with which they regarded the social condition of the native population of this Presidency, and stated that with a view to ulterior measures they were earnestly desirous that a COMMISSION might be appointed, consisting of men of independent minds, unbiassed by official or local prejudices, to institute searching inquiry into all the causes that affected the condition of the people; especially into the state of the Police and the Judicial systems; the power and influence of the Zemindars and Planters and how those powers were used; the resources and earnings of the labouring classes and the proportion which they bore to the rent that they were compelled to pay: the harassing exactions and oppression to which the poor were subject; the landed tenures, the extension of the Government sales of ardent spirits and intoxicating drugs among a people once celebrated for temperance; the actual extent to which education was provided for the masses; and the means of alleviating the sufferings and elevating the condition of the people."

Mr. Grant purposed appointing Colonel Baird Smith to conduct the enquiry, but his lamented death put a stop to the design. Being about to retire, he left the matter to his successor.

* Robinson's "Land Revenue of India."

European Settlers in India.—There has been considerable discussion as to the advantages and disadvantages to the country of English Settlers in India. The reply depends upon the conditions. Where Europeans and Natives, as in most parts of India and in Ceylon, are mutually free to enter into engagements with each other, the presence of the former is an almost unmixed good. But the question is different when the natives, as in Lower Bengal, are in a state of comparative serfdom. The following remarks are by no "sham philanthropist," no "uninformed evangelical":

"The interference of English opinion is likely to be oftenest exercised where it will be most pertinaciously demanded, and that is, on behalf of some interest of the English settlers. English settlers have friends at home, have organs, have access to the public; they have a common language, and common ideas with their countrymen; any complaint by an Englishman is more sympathetically heard, even if no unjust preference is intentionally awarded to it. Now, if there be a fact to which all experience testifies, it is that when a country holds another in subjection, the individuals of the ruling people who resort to the foreign country to make their fortunes, are of all others those who most need to be held under powerful restraint. They are always one of the chief difficulties of the Government. Armed with the *prestige* and filled with the scornful overbearingness of the conquering nation, they have the feelings inspired by absolute power, without its sense of responsibility. Among a people like that of India, the utmost efforts of the public authorities are not enough for the effectual protection of the weak against the strong; and of all the strong, the European settlers are the strongest. Wherever the demoralising effect of the situation is not in a most remarkable degree corrected by the personal character of the individual, they think the people of the country mere dirt under their feet; it seems to them monstrous that any rights of the natives should stand in the way of their smallest pretensions; the simplest act of protection to the inhabitants against any act of power on their part which they may consider useful to their commercial objects, they denounce and sincerely regard as an injury. So natural is this state of feeling in a position like theirs, that even under the discouragement which it has hitherto met with from the ruling authorities, it is impossible that more or less of the spirit should not perpetually break out. The Government, itself free from this spirit, is never able sufficiently to keep it down on the young and raw even of its own Civil and Military Officers, over whom it has so much more control than over the independent residents."*

Sale of Waste Lands.

Mr. Atherton, on his retiring from the Bengal Civil Service, applied for a thousand acres of land in the Kangra district, fit for tea cultivation. In expressing his approval of this grant, Lord Stanley desired to be informed of the extent of culturable waste land throughout British India, that Her Majesty's Government might be enabled to afford all necessary information to applicants in England.† Despatches, with the above request, were forwarded to Lord Canning on the 31st December 1858, and 16th March, 1859.

* Considerations on Representative Government. By J. S. Mill, pp. 328-9.

† *Friend of India*, October 31, 1861.

The Cotton crisis led the Cotton Supply Association again to address Lord Canning on the subject, and on the 17th October 1861 a resolution by the Indian Government appeared, "offering culturable waste lands to all purchasers at the rate of five shillings for uncleared and ten shillings for cleared soil, limiting the grant to each individual, however, to 3000 acres, to prevent mere speculation." Shortly afterwards a list of available waste lands was published. This gave rise to extravagant expectations, but further enquiry showed that in many respects it was grossly erroneous. The extent of waste lands in Jubbulpore is given as 25,180 square miles, the area of the *whole division.** In Pegu 40,000 square miles are said to be available, while Thornton's Gazetteer estimates the area of the province at 32,300 miles!

Though there is a considerable amount of culturable waste land in detached portions, it should be remembered that large tracts in India are of little more value than the Sahara or the mountains of Arabia Petrea, while the want of population and unhealthiness in some parts, render land of better quality almost useless. Probably also much of the land put down as culturable wastes includes the commons around villages where the people have been allowed to graze their cattle from time immemorial. Lord Canning's reply to the Cotton Supply Association contains the following remarks:

"No parallel can be drawn between the case of America and that of India. The one is a new country possessing a breadth of fertile virgin land suitable to Cotton, so vast as to be practically without limit, and for the most part unencumbered with any rights of ownership dating further back than the recent removal of the primeval forest. The other is an old country, where the extent of good available land unappropriated by ancient occupants is very small, and where almost all the good and accessible land has been for ages in the hands of private proprietors, to whom it has descended fettered by an extraordinary variety of private rights and intricate tenures which have grown out of the religious and social usages of centuries, and any general interference with which, on the part of the Government, would be not only most prejudicial to the security of private property, but harsh and hateful to our native fellow subjects, and dangerous to contentment and peace. The Governor General in Council would be very sorry indeed to believe that any considerable number of persons amongst those who have given thought to the land tenures of India entertained the opinion which is attributed to the public of England in Mr. Haywood's letter."

The whole subject shows the value of a correct survey, and a complete system of registration of lands.

Redemption of Land Tax.

The resolution of Government, dated October 17th, in addition to the sale of Waste Lands, permitted the Redemption of the Land

* *Friend of India*, November 28, 1861.

Revenue at twenty years' purchase of the existing assessment. In the first instance the permission of redemption is limited in each district to ten per cent. of the total land tax. The commutation rate is fixed so high, that the proceeds, when applied to the reduction of the public debt, may yield a corresponding relief in the payment of interest to what is lost in annual revenue.

The chief value of the above measure *at present* is to shut the mouths of persons in England who blame Government with throwing obstacles in the way of Europeans settling in India. By means of a very safe offer, Lord Canning rose vastly in popularity. There are very few likely to avail themselves of the conceded right. It is very doubtful whether it would be advantageous to the country, under present circumstances, that the land tax should be redeemed. One of the greatest wants of India is capital, for which European settlers often pay ten per cent., and native agriculturalists much more. The little money now in the country will be turned to far better account in "developing its resources." Perhaps two or three generations hence, with the increase of wealth, the measure may be carried out with benefit.

Currency and the Banks.

The late Mr. Wilson proposed the issue of Government Notes on a very large scale. One of the chief safeguards of the measure was, that the country was to be divided into circles with different notes for each. Mr. Laing advocated a plan less hazardous and more convenient to the public. An Act was passed in 1861 authorising the State to issue four millions sterling of notes, of various denominations down to ten rupees (£1), payable at any of the Presidencies. For the present, no issue beyond the above limit will be permitted except against actual coin or bullion. One-fourth of the reserve against all notes issued in excess of four millions may be gold. The relative values of gold and silver will be fixed by Government from time to time, and not altered without six months' notice.

The Presidency Banks are not only to act as agents in the management of the issues, but as substitutes for the Government Treasuries. The latter are to be abolished, and payments made by cheques on the Banks. This will lead to an extension of the Banking system, with great advantage to commerce.

The native explanation of the proposed redemption of the Land Tax and the issue of the new currency was very characteristic. They supposed that the English, in despair, were going to leave India, but they wished to collect all the money they could before suddenly disappearing. Hence the above measures.

Hindu Holidays.

The Bengal Chamber of Commerce addressed a memorial to Government on the large number of Hindu Holidays as a great obstruc-

tion to business. Hindus in Calcutta employed in Public Offices were exempted from attendance on 35 days a year in addition to 4 holidays allowed to Christians. A Committee, composed of a civilian, a merchant, and a Hindu, was appointed by Lord Canning to report on the subject. The recommendations of the Committee were adopted by Government. Four days,—New Year's Day, Good Friday, Queen's Birth Day and Christmas Day,—and ten days after the Durga Puja festival, are to be general holidays. Muhammadans are to be allowed in addition 4 holidays, and Hindus, 22. Though a step in the right direction, it is still unsatisfactory. A Hindu holiday is not like a Christian Sabbath. Abstinence from labour is no where enjoined, and Hindus in private life in most cases attend to their business as usual. By giving general holidays at the Durga Puja feast, the weight of Government influence is, in some measure, given to idolatry, while Europeans are deprived of relaxation in the cold season when a suspension of business could be really enjoyed. The following extract is from the *Madras Times:*

"According to the *Englishman*, the Punjab and North-Western Provinces are both in advance of Bengal in the policy of ignoring feasts and festivals in honor of dumb idols and heathen traditions. In those Provinces, the following holidays only are observed, New Year's Day, Ash Wednesday, Good Friday, the Queen's Birthday, Christmas Day and six days after 25th to 31st December, and the last Saturday of every month, provided there are no arrears. Edes, Poojahs, Jattras, and such like abominations are not recognised, adds our contemporary, and as Government officials have generally been their warmest supporters they may probably in course of time fall into disuetude."

Legislation in Ceylon.

Twenty-two Ordinances were passed by the Legislative Council of Ceylon in 1861. The following are among the most important:

No. 10. "To consolidate and amend the laws relating to Public Thoroughfares in this Colony."

All able bodied males in Ceylon must either work six days a year on the public roads or commute their labour by a payment varying from about two to three shillings. The Ordinance, among other provisions, gives increased powers to the Local Road Committees.

No. 11. "To consolidate and amend the Law relating to Stamp Duties."

The Island regulations are assimilated to those in England.

No. 20. "Relating to contracts for the hire and service of Labourers in this Colony."

"The Lengthened Engagement Ordinance," to use the words of Sir Charles Macarthy, endeavours "to secure on the one hand the just rights of those Immigrant Labourers on whom so much of the prosperity of the Colony depends, and on the other, to enable the employers of that labour to turn it to the best account."

No. 21. "For securing the better enforcement of ancient customs regarding the Irrigation and Cultivation of Paddy Lands, and for the maintenance of rights and works connected therewith, and making other provisions relating thereto." Under British rule, tanks were allowed to fall into disrepair, and old customs without the observance of which irrigation was impossible, were no longer enforced. In 1856, the late Sir Henry Ward passed an Ordinance empowering Village Councils, under the control of the Government Agent, to punish any infringement of the customs calculated to injure the general crop. As the measure was in some degree experimental, great caution was used. It was found by experience that the usefulness of the Village Councils was greatly limited by requiring them to be convened by the Government Agent, while no one had power promptly to repair the injury. The amended Ordinance secures that the Village Councils be properly constituted, and gives the people increased facilities for managing their own affairs.

ADMINISTRATION OF JUSTICE.

"Our Courts," says the late Sir William Sleeman, "are every where, our *weak point* in the estimation of our subjects; and they should be, everywhere, simplified to meet the wants and wishes of so simple a people."* He put the following question to some ryots in Oude: "Where would you rather live—there (in British territory) protected as the people are from all violence, or here, exposed as you are to all manner of outrage and extortion?" The reply was, "We would rather live here, Sir, if we could; and we were glad to come back." ... "Your Courts of justice are the things we most dread, Sir; and we are glad to escape from them as soon as we can, in spite of all the evils we are exposed to on our return to the place of our birth. It is not the fault of the European gentlemen who preside over them, for they are anxious to do, and have justice done, to all; but in spite of all their efforts, the wrong-doer often escapes, and the sufferer is as often punished. The truth, Sir, is seldom told in those Courts. There they think of nothing but the number of witnesses, as if all were alike; here, Sir, we look to the quality." .... "And there are so many men about these Courts, who understand the 'rules and regulations,' and are so much interested in making truth appear to be falsehood, and falsehood truth, that no man feels sure that right will prevail in any case. The guilty think they have just as good a chance of escape as the innocent."

A Bengali Native newspaper, *Soma Prakasha*, thus describes our Courts:

"Plaintiffs and defendants have to bribe at every word; he who has no money loses his case; and it is not too much to say that justice is regularly

* Tour through Oude, vol. II. pp. 66, 67, 69.

sold. Visit our Courts from the highest to the lowest, and a continual stream of corruption will meet your eyes. (Let not our readers think that we are accusing the Judges of corruption.) There is only this difference, that whereas in the higher Courts, the Amlahs take only large bribes, the noble souls of the inferior Courts are satisfied with only a *pie* ($\frac{1}{8}$*d.*) or some *pan* (a kind of aromatic leaf). Do our readers wish to know in what proportion the mighty lords of the Courts obtain the profits of corruption? The man whom you see with the largest turban and the biggest belly is, in Court language, called the Sheristadar. His share is fully one-half. Our readers may wonder when they hear that the Sheristadar gets so large a share; but they will cease to wonder when they remember that all these Judges who are poor in understanding, owe their salvation to the Sheristadar. On the left hand side of the Sheristadar is the Peshkar, and on his right is the Mirmunshi—these two, like the sun and moon, shed effulgence on both sides. They get one-fourth share of each. The power of these three is unbounded. They discharge the functions of Brahma, Vishnu, and Shiva."*

The above statement is confirmed by the following:

"A cause came before the Calcutta Supreme Court on the 5th and 7th instant, which reveals in an unmistakeable manner the dark dealing in Mofussil Courts. Inderchund Baboo brings an action against Summut Dass, his agent, for not accounting to him as principal, and to recover Rs. 3,270-10-6 as money received to the plaintiff's use The defendant pleaded payment, and a set off amounting to a sum in excess of the plaintiff's demand. The plaintiff had a suit pending before the Bhaugulpore Judge's Court and sent defendant and another pleader to look after it. It appears in the evidence that 'it is the custom in all the Courts to keep the Omlah pleased by giving them sweets.' A sum of Rs. 3,500 was to have been paid to the Omlah in case of success, but as the appeal was eventually dismissed, the hoondees for this amount were returned and are not involved in the present case. The defendant admits that he paid 1,000 rupees to the Omlah. He gave five notes of Rs. 100 each, in halves, to the Sheristadar, two to the Nazir, two to the Peshcar, and one to the record-keeper."

The Rev. Dr. Caldwell mentions, in one of his reports, a village Judge in Tinnevelly who is regarded as a model official, "because he gets money from his neighbours, not by charging them with offences of which they are not guilty, but by concealing their offences; and because he receives bribes not from both sides, but only from the side which he believes to be right."†

The Native paper quoted above thus indicates the way in which the Courts may be reformed:

"Pension off the old Amlahs, and avoiding false economy, put in their room educated and honest men. It is true that the employment of educated persons will somewhat increase the expenditure, but not to the extent which some suppose. The work done by two educated men can scarcely be performed by five uneducated men."

Steps have been taken by Government in some districts to re-

* Quoted in the *Indian Reformer*, Dec. 13, 1861.

† *The Mission Field*, vol. V. p. 197.

duce the number of native officers, giving those who are retained higher salaries. This alone, however, is insufficient. Indeed, Mills, the Historian of India, deems it "one of the most imbecile of vulgar prejudices to suppose that large salaries make honest men."* An old native Judge consulted by Sir William Sleeman was of the following opinion :

"The man that now gets Rs. 25 a month is contented with making perhaps 50 or 75 more; and the people subject to his authority pay him accordingly. Give him a hundred and he will put a shawl over his shoulders, and the poor people will be obliged to pay him at a rate that will make up his income to Rs. 400. You will only alter his style of living and make him a greater burden to the people. He will always take as long as he thinks he can do so with impunity."†

Educated natives, with consciences in some measure awakened by contact with Europeans and the study of English literature, have, on the whole, attained a far higher standard than officials of the old school. Still, so long as corruption is engrained in the very nature of the people, and the masses are so degraded by ignorance and superstition, great purity cannot be expected. Ceylon is probably far ahead of India in the administration of justice. With a population not larger than some Indian Zillahs, it has a Chief Justice and upwards of thirty European Judges and Magistrates. Though the majority of the subordinate officers are nominal Christians, and acquainted with English, the general feeling is, that many of them are "no better than they should be." A Missionary in that Island on removing to another house was surprised to see people bring presents, such as a fine leg of mutton, fruit, &c. It seemed as if the Singhalese could no longer be accused, with justice, of ingratitude to their spiritual instructors. On inquiry, however, he found that the house had formerly been occupied by the officer of a Court, and the suitors for a little time were not acquainted with his change of residence.

However defective our administration of justice may still be in India, it must be admitted that there have been many attempts to secure its improvement. The year 1861 witnessed some important changes of this character.

New Penal Code.

As early as 1772, Regulations were drawn up for Indian Courts of Judicature. Lord Cornwallis devoted considerable attention to the subject, and in 1790 a new series of Regulations was issued. The result is thus stated :

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* History of India, Vol. V. p. 597.

† Sleeman's Recollections, Vol. II. p. 158.

"The new English Judges, eager to administer the law strictly and conscientiously according to the Regulations and to observe all the prescribed formalities, brought so few cases to an issue, that business accumulated fearfully upon their files, and the people wrung their hands in despair to think what a laggard was English justice with the weight of the Regulations on its back. In good truth it could not keep pace with the litigiousness of the native character. And so it happened that the very measures which seemed to entitle our administrators to the gratitude of the people, worked grievously to their hurt."*

Some modifications were made which improved the working of the Cornwallis' Regulations, but there were no material changes for forty years, when Lord William Bentinck took up the matter. Besides greatly increasing the numbers and extending the powers of native judges, he appointed a Commission to frame a Penal Code, assimilated as closely as practicable to the laws of England, yet so plain as to be easily understood. The late Lord Macaulay was the leading member of the Commission. Among his co-adjutors were the late Sir George Anderson, and C. H. Cameron, Esq. The work was not brought to a close till 1861. Its completion in its improved form is due largely to the care and ability of the present Chief Justice, Sir Barnes Peacock. Both the Penal Code and the Criminal Procedure Code came into operation on the 1st January, 1862.

One provision of the Criminal Procedure Code excited much opposition from Europeans at the Presidencies—viz. that by which a British-born subject may be committed for trial by a Justice of the Peace, whether he be European or Native. A somewhat similar measure, successfully resisted a few years ago, caused so much indignation that it was termed the *Black Act.* The provision abovementioned was carried by the civilian members† in opposition to the Judges. At present no native in the Mofussil can be appointed a Justice of the Peace, but this restriction may be repealed. Notwithstanding the odious character of the measure viewed in one light, in another it is desirable. European loafers from the Presidencies, railway employes dismissed for misconduct, are now scattered in increasing numbers over the country. The money which they obtain by begging is usually spent at the arrack shop, and as practically they can, in many cases, commit crimes with impunity, it is not surprising that they are an object of terror in rural districts. Although the new arrangement by which Judges of the Supreme Court go on circuit will facilitate justice, after all it is insufficient. Should the Article in the Criminal Procedure Code be carried out, it is not likely to be abused. The exercise of the power, where a European is concerned, will be carefully watched by the English Press.

* Kaye's Administration of the East India Company, p. 340.

† It has been called Mr. Sconce's Legacy, as its proposal was the last public act of that gentleman in India.

The Amalgamation of the High Courts.

In June 1861, an Act of Parliament was passed for the amalgamation of the Supreme and Sudder Courts. The Supreme Court, presided over by a Chief Justice and one or more Justices, all English lawyers, took cognizance of cases in which Europeans were concerned, and serious crimes committed by natives within the limits of each capital. The Sudder (Chief) Courts were Courts of Appeal from the different Civil and Criminal tribunals in the provinces. The Act unites the two Courts. One-third of the Judges must be barristers of five years' standing, and one-third covenanted Civil servants of ten years' service, who had been district Judges for at least three years. Native Judges may be appointed. The Chief Justice, who must be an English barrister, will have the power to supervise all the subordinate Courts, and will determine the work the Judges are to undertake, sitting either singly or in couples.* The Letters Patent had not reached India by the close of the year: hence the arrangement could not be carried out as early as was anticipated.

Civil Justice.

The chief points of interest mentioned under this head in the General Administration Reports for 1860-1, may now be noticed.

Bengal.—There has been a marked improvement in the administration of Civil Justice in the year under review. Under the new and simple Code of Civil Procedure, which has recently come into operation, far greater despatch has been attained in the administration of the law. Legal pleas and technicalities, which under the old system were used as instruments to delay, if not to prevent, the course of Justice, have been swept away; and a disputed claim can now be disposed of upon the verbal statements of the parties concerned without a single written pleading being filed, though, as a matter of convenience, the parties to the suit almost invariably file a written statement.

But apart from the despatch with which cases are now decided, there has been a marked improvement in the quality of the work done by the subordinate Courts. In 1857 out of 874 cases appealed only 344 were confirmed by the Sudder Court; and 530 amended, revised, or remanded. In 1860 out of 1453 cases, 1158 were confirmed.

Another marked improvement is the apparent decrease in the number of false and litigious suits. In former years the proportion of claims which on trial were upheld was about two to one; last year the proportion was three to one.

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* *Friend of India*, January 2, 1862.

Small Cause Courts have been established in the Suburbs of Calcutta, in the provincial cities of Patna, Dacca, and Moorshedabad, and in the Indigo Districts of Nuddea and Jessore.

In many cases the Native Officers of Courts are the relations or dependants of the Chief Officer of the Court, and in some instances of the Native Judge himself. This has been corrected.

Measures have been taken for raising the character of the examination for pleaderships in the Mofussil (Provincial) Courts; for translating standard law books into the Vernacular; and for the appointment of Law Lecturers in the Mofussil Government Colleges.

Oude.—The most notable innovation which has been made during the year is the introduction of the system of trial by jury. Each jury consists ordinarily of not less than five persons. Common jurors receive eight annas (1s.) for each day's actual sitting upon a trial; special jurors, persons of superior condition and respectability, Rs. 2 (4s.) a day, charged to costs. Mr. Fraser, Civil Judge of Lucknow, has tried juries to a considerable extent, and thinks the result very encouraging.* He states that at first the people did not like, or understand, the measure, but with a little patience the obstacle was surmounted.

Authority has been granted to the principal Landholders to try Civil cases in which the claim does not exceed in value Rs. 150.

The Punjab.—The most remarkable point in the administration of Civil Justice in the Punjab during the past few years has been the tendency to abridge the period within which actions for unbonded debts can be brought. The limit was in 1856 reduced to six years, and in 1859 to three years. This reform originated in a close observation and analysis of litigation in the Punjab. Prior to our rule such actions were rare. There were indeed no regular tribunals where they could be heard; credit was no doubt given to the agriculturalists, but generally only on the delivery of the crop. But with the introduction of money assessments all over the country under our Administration, the debts of the Zemindars to the village bankers greatly increased. It happened too that, in consequence of a settled fall in the prices of agricultural produce, the revenue settlement pressed heavily and assisted to keep the Zemindars in the hands of the Money-lender. At the same time unprecedented facilities for the recovery of debts were afforded. In every Tahseel a Civil Court was newly established. Hence arose a mass of litigation, the parties to which nearly always consisted of a Banker as Plaintiff and a Zemindar as Defendant. The evidence was commonly made up of the account books of the Bankers, and the general presumption being against the Zemindar, he was frequently cast in full. Further scrutiny, however, showed that

* Longer experience is necessary.

these account books might be easily garbled; that exorbitant interest was added to the original debt; and that, without the protection of the Judge, the ignorant Zemindars were placed at the mercy of Money-lenders. This state of things induced some of the specialities of the Punjab system.

No account books are admitted as evidence which do not comprise a Day Book as well as a Ledger.

"The reduction of the term of limitations in certain cases to three years; the requirement of regular accounts; the compulsory registration of bonds for sums exceeding fifty rupees; are measures aiming at the easier elucidation of facts and the amendment of documentary evidence."

During the year jurisdiction in civil cases, up to the value of Rs. 300, was given to some of the principal chiefs and landholders. The number of suits decided by these Baronial Courts was 514. The chiefs have shown a high appreciation of the duties devolving on them. They have been furnished with a brief manual of procedure, and many of them retain native clerks who have had experience in the regular Courts.

The advantages attending the taking of evidence by the presiding Judge in his own hand-writing are now so well attested, that orders have been issued making the practice obligatory in all cases. The manual labour is fully compensated for by the deposition being given *vivâ voce* with all its significant accompaniments of manner and intonation; by the practice of examination afforded to Judges whose judicial training is wrought out in active experience; and by the confidence communicated to the suitors, by the discarding of the Native clerks and assistants.

"Whatever may be the case in Provinces more advanced in civilization, as regards the Punjab it is far more important that the English Judges should combine with the general knowledge of the originals and elements of law which may be acquired in the course of a liberal education, an intimate acquaintance with the manners and customs of the people; than that they should be accomplished practitioners of English Civil and Municipal Jurisprudence. After some probation their most important functions are appellate. It is therefore indispensable that they possess a thorough familiarity with the native languages, in which the decisions submitted to their review are recorded; and it is doubtful if this familiarity can be acquired unless in early life."

SMALL CAUSE COURTS.

	Cases Instituted.	*Receipts.*	*Expenditure.*
Calcutta,.....	31,777	£ 12,916	£ 11,228
Bombay,.....	17,673	11,506	8,223
Madras,.....	No Returns in the General Administration Report.		

Ceylon.—R. F. Morgan, Esq. District Judge of Colombo, adds the following remarks to a decision :

" The Court cannot omit to refer to the pressing necessity for a system for *registering* Landed Estates, which cases like that now before it forcibly demonstrate. In the present case a sale is impeached which was made 25 years ago, during which the property changed hands, and incumbrances were created and discharged. In the case No. ——for judgment to-day a sale is questioned which was made 12 years ago. In both these cases the parties sued were purchasers under an execution issued by virtue of judgments pronounced by this Court. Other cases in which sales and mortgages made in good faith years ago are impugned, and often successfully, are not of uncommon occurrence. Now such a state of things if allowed to continue cannot fail, by rendering these investments unsafe and Titles to Estates insecure, to produce results disastrous to the best interests of the Country."

The Returns in the Administration Reports differ so much in form, and in some cases are so scanty, that no complete Tabular Statement can be compiled from them. A few items are given below :

	Bengal.	N. W. Provinces	Punjab.	Bombay.	Madras.	Ceylon.
Nature of Suits.						
Land Rent, ...	2,234	321		105	2,882	
Real Property,...	12,201	2,913		2,908	10,642	
Debts, Wages, &c., ...	71,215	} 59,804	56,865	110,476	105,179	
Caste, Religion, &c ,... ...	471			112	478	
Indigo, Sugar, Silk, ...	2,563			1,475	2,734	
Non Regulation Districts,	14,698	9,413				
Total Instituted.....	103,382	72,451		115,078	137,834	48,431
Suits Decided on Merits, ...		60,629		85,174	62,011	9,201
For Plaintiff, ...	60,070			76,173	85 per ct.	
For Defendant, ...	21,763		18 per ct.	9,001	15 „	
Value of Property under Litigation, ...	£ † 4,810,852	1,861,155		£ 345,489 *	£ * 1,481,566	
Affirmed in Appeal,... ...		3,467			3,363	757
Modified or Reversed,... ...		2,020	16 per ct.		2,106	301
Average Duration of Suits.						
		Y. M. D.		Y. M. D.	Y. M. D.	
Civil Judges, ...		0 5 8		0 7 6	1 4 11	
Subordinate Judges ...				3 0 12	1 4 16	
Principal Sudder Amins ...		0 3 29		0 4 9	0 10 23	
Sudder Amins, ...		0 3 8		0 3 5	0 9 1	
District Monsiffs,...		0 1 24		0 2 24	0 7 11	
Debtors in Jail, ...		703		561		

* Value of Original Suits pending at the close of 1860.

† In Regulation Districts.

CRIMINAL JUSTICE.

Bengal.—Sir Mordaunt Wells thus denounced the *benamee*, or secret trust, system, when passing judgment in the case of Radanauth Dutt:

"I do think that these native merchants whom it chiefly concerns, should open their eyes to the evil working of the *benamee* system. With the means I have in the Insolvent Court, I confess, I am utterly unable to grapple with this system: it has completely baffled me in many cases; and I say this in the hope that the Legislature may interfere, for unless the Court is invested with larger powers to deal with this enormous evil, nothing effectual can be done. The insolvent's unsecured debts amount to nearly Rs. 150,000 and to meet this large sum he has only Rs. 390."*

The following extract from the "Report relating to the Suppression of Dacoity in Bengal for 1859," gives some insight into the working of the Courts:

"A notorious dacoit, named Thakirdoss Dome, was also arrested in this district, who confessed to forty-three dacoities (gang robberies.) The following is taken from the remarks of the Deputy Magistrate in his English proceedings of commitment, and shows how securely a man might pass his whole life in pillaging his neighbours under the ordinary system of police investigation.

"The prisoner is proved by the record produced to have practised dacoity as a trade from 1828 up to February last 1859, a period of 32 years, and it is no wonder the trade is so extensively practised, as it appears very profitable and may be followed with the most perfect impunity. The prisoner allows that he was instrumental in the plunder of property to the value of Rs. 7000; and notwithstanding he was seven times arrested for dacoity, he never was once punished; and it is a significant fact, illustrative of the hopeless inefficiency of all ordinary tribunals to deal with the crime of dacoity, that in the only instance in which the prisoner was prosecuted to conviction in the Sessions Court and sentenced to 7 years' imprisonment in the Rotulpore dacoity, occuring in 1849 (9th October), he appealed and was released by the Sudder Court on the 10th April, 1850."

Forty-five Honorary Magistrates were appointed in the Mofussil Districts and an equal number in Calcutta.

Oude.—Several sepoys concerned in murders during the Mutiny have been executed.

Some cases of death in the Fyzabad Jail had resulted from the infliction of flogging. Very careful rules have since been drawn up.

There have been five actual Suttees and three attempts. Severe punishments have been awarded in every case.

Several strangers and travellers have been murdered in the Oonao district within a limited space of 21 miles square. The country is favorable to crime, being covered with barren plains. Captain

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Quoted in *Friend of India*, October 10, 1861.

Chamberlain was deputed to investigate these crimes, but could obtain no clue to the perpetrators. All but four of the above cases occurred on the lands of petty proprietors or village communities. These proprietary rights were sequestrated and a large body of extra Police was quartered in the neighbourhood, and the cost charged against the inhabitants.

In a case which occurred subsequently, the Police themselves were found to have been the criminals, actuated by a hope of obtaining the rewards offered for the apprehension and conviction of the offenders. They committed the murder, and endeavoured to throw the blame on innocent persons. They were, however, discovered, convicted, and executed.

North West Provinces.—Robbery by the administration of poisonous or deleterious drugs was largely on the increase, especially on the Grand Trunk Road, and on the left bank of the Ganges opposite to Cawnpore. Captain Chamberlain, Assistant to the General Superintendent for the suppression of Thuggee, has been appointed to investigate such cases.

The Amlahs concerned in the plunder of the Treasury and in the murder of Mr. Tucker at Futtehpore, have been dismissed from Government service. The want of judicial proof prevented severer punishment.

A circular was issued to the Commissioners of Divisions about investing Natives of rank and respectability with Magisterial powers.

The Punjab.—The class of crimes in which increase is most observable is simple theft, cases of which have risen from 9,820 to 10,964. Murders fell in number from 203 to 178. The diminution is chiefly visible on the Frontier Districts, west of the Indus. In Peshawar, however, the number of murders was still excessive, viz. 37.*

There was one case of Thuggee, in which five persons were murdered. The decrease of adultery cases was marked, there being only 690 to 873 in the previous year. This crime in the male offender has been punished for the first time during the past year with stripes; and the result proves the efficacy of the punishment. It is very important to check this crime; for a large proportion of the murders which annually take place are committed in revenge for adultery.

The system of inflicting combined punishments in lieu of prolonged imprisonment has been enforced. In some divisions an increase of crime is attributed to the more frequent resort to fine and flogging. In other divisions, however, no such result is perceptible; and the system is well deserving of a longer trial. It has already led to the abolition of four district jails, and an annual saving to the State of Rs. 15,556.

* It is said that when the Peshawar District first came into the possession of the British Government the murders averaged one a day.*

The most striking measure of the year has been the investiture of some of the principal subject Chiefs and Jagheerdars with Criminal jurisdiction. They can inflict fines up to Rs. 200, and imprisonment not exceeding six months. An appeal is allowed in every case to the Deputy Commissioner, but he cannot reverse an order or censure a Jagheerdar Magistrate without the concurrence of the Commissioner. The reports of the Local Officers, as well as the entire absence of complaint on the part of the people, leave no doubt that the measure is equally wise and popular.

Honorary European Magistrates, selected from the independent community, have recently been appointed at Simla and Lahore, where there is a large English Society.

Madras.—The ratio of persons charged with petty offences to population was 1 in 97, and of those convicted 1 in 360. The ratio of persons charged with crimes and misdemeanours to population was 1 in 908, and of those convicted and punished 1 in 5,766.

The following Table has been compiled from the Criminal Returns, in some cases very incomplete and differing in principle, given in the Administration Reports. The Presidency Police cases are not included.

	Bengal.	N. W. Provinces	Punjab.	Bombay.	Madras	Ceylon.†
Crimes and Misdemeanours..	19,432	...	24,954	...	24,730	...
Petty Offences, ...	93,175	...	22,502	...	229,867	...
Persons charged, Total .	112,507	72,904	47,456*	67,308	254,597	47,797.
Convicted,...	78,516	63 per ct.	75 per ct.	48,991	66,266	...
Acquitted, ...	40,611	...	...	18,316	105,568	...
Released on Security, ..	...	...	...	...	80,145	...
Punishments.						
Death, ...	47	74	26	47	53	...
Transportation, ...	192	112	90	58	37	...
Flogging, ...	1,322	3,415	8,219	...	...	...
Imprisonment,...	15,334	14,793	8,903	8,488	...	...
Fine and Security, ...	50,427	22,539	38,132	40,763‡	...	...
Dismissal, ...	1,925	1,471	...	...	...	...

The population of England and Wales in 1861 was 20,061,725. In 1860, the number of crimes committed was 50,405; persons apprehended 24,862; summarily charged 384,918; committed for trial 15,999; committed to prison, 116,282. The number of capital convictions was 48, the smallest yet recorded, but they were followed by 12 executions.**

* Cases. † "*Crimes.* The information is not sufficient to admit of statistics under this head being furnished." Government Almanac for 1862.

‡ Flogging, Fine, &c.

** *Friend of India.*

POLICE.

The state of the Native Police in India has long been a fertile theme for strong writing. It may be questioned, however, except perhaps in Bengal, which seems to enjoy an unhappy pre-eminence, whether it fairly deserves all the blame which has been heaped upon it. The fact that solitary ladies could travel by night in most parts of the country with as much security as in England, speaks volumes. It is probable that much of the crime laid to the charge of the Native Police is due to our own mismanagement. The Superintendent of Police in South Arcot, Madras Presidency, thus writes: "The Village Watchers are in the most unfortunate condition, and little or no reliable assistance is derived from them. Their remuneration has fallen into irremediable confusion. Their fees and privileges are withheld; while every Department—Revenue, Survey, Civil Court (Moonsiff) &c.—claims a right to work them and to interfere with their proper Police functions. And the value of this branch of the Police organisation cannot be over-estimated; it is all-important. ... The unfortunate Watchmen are driven to a mode of life the very opposite to that indicated by their office." The General Superintendent of Police remarks: "This picture is strictly true in regard to the Village Police of the whole Presidency. It has in fact for years been useless or worse than useless. Attempts are being made to utilise and work it. But unless rigorous and early measures are taken to secure the remuneration or bring the ancient Police cesses under the protection of the law, the institution itself must disappear. Talari (Village Watchmen) are implicated in every gang and highway robbery and in almost every crime against property. Retaliation is their traditional law of self-defence."

The following extracts from the Oude Administration Reports show that some of the changes made have not been considered improvements by the people:

"On the annexation of the Province the system of Rural Police generally adopted in the North-West Provinces was introduced into Oude. At the summary settlement a percentage of 6 or 7 per cent. on the Government demand was imposed as an extra cess for the payment of Village Watchmen, who became in fact Government servants.

"It had been clearly shown during the last year, and at annexation, that this system, though introduced, was not adapted to the customs and inclinations of the people. Throughout the greater part of Oude there has existed from time immemorial as perfect a system of rural police as is required by the people themselves. Each village had its watchman. The appointment was hereditary and much valued, the emoluments derived from rent-free lands and dues on each harvest and other gratuities were considerable, and maintained a

larger number of persons than the salary in money could. The several members of the family assisted in the performances of the various duties attached to the office. Thus while one patrolled the village at night, another watched the out-lying crops of the village —a duty, in an open unenclosed country, of no slight responsibility. Under the system introduced at annexation on the other hand, half the hereditary watchmen lost their situations, and strangers took their places ; for two or more small villages were arbitrarily grouped together to form a single charge with a handsome salary. This change was especially distasteful to the population, for each village likes to have its own watchman ; to the old policemen who lost his situation, and to the new one, who became the object of general dislike. The landholders, too, complained that the new watchman, when paid by the Government, threw off all dependence on them, and that it was unfair to make them responsible when they had no authority.

"So many able and experienced officers advocated a return to the indigenous system of rural police, that the Chief Commissioner sanctioned this course wherever that system was found in vigor.

"In lieu then of collecting this heavy unpopular cess, and paying a money allowance to watchmen appointed without reference to the wishes of the people, the landed proprietors were called on to nominate their own watchmen, and to provide for their payment in the manner in which it was customary to remunerate their village servants. When that remuneration was insufficient it was to be augmented in consideration of the relief obtained by the abandonment of the heavy money cess. The Zemindars have been warned that while Government refrains from interfering with the Police arrangements of their estates, they will be held responsible for the efficiency of their own measures, and that this responsibility will be strictly enforced."*

The Chief Commissioner retains the above opinions. The present system is, however, distasteful to many of the district officers, and to the entire body of Regular Police. The latter find that they have not now that control over the village Constabulary that they formerly possessed and are annoyed.†

But though the system of Village Police properly managed may be very valuable for its immediate object, an organised Constabulary is required for Towns and the great lines of road. Efforts are being made to introduce a force, on the Irish model, throughout the country. The great difficulty is the want of right material. The nature of a Hindu, accustomed from his youth to corruption, is not changed by dubbing him a constable ; competent European subordinates are very few in number. An admirable Report has

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* Oude Administration Report, 1859-60 pp. 63-67.

† do. 1860-1.

been submitted by a Police Commission appointed by Government. It contains one provision well calculated to repress crime.

"63. That it should be lawful for the Inspector General of Police, under the sanction of the Local Government, to depute any part of the Police Force in excess of the fixed establishment to be quartered in any District or part of a Province in which from the misconduct of the inhabitants, it may be deemed expedient to strengthen the Police; that the offending tract should be charged with the cost of the force there deputed."

Notices of the progress made in organising the New Police may now be given.

Madras.—The introduction of the Constabulary into this Presidency is due to Lord Harris, whose merits as a Governor have not been sufficiently recognised. The act had extended to nine Districts before the close of the official year 1859-60. But in six only had any progress in disciplining men and occupying the country been made. During the year six additional Districts, had been taken up, and were in progress of occupation—in all 15 Districts. Arrangements have been completed in seven Districts: in the remaining 8 Districts, one to three Taluqs only are incomplete. Out of 18,000 men 16,253 have been raised in all, and an extent of country comprising 82,001 square miles, and containing a population of 14½ millions, has been brought under regular watch and control. The proportion of Police to area is one to 5 square miles; to population, one in 900. The Constabulary was at work in 47 large Towns and Cantonments, guarded 24 District Jails and 130 Treasuries, had relieved all military Guards and minor Detachments in the various Districts, and had undertaken all Treasury escort duty. Military Standing Guards and permanent Detachments to the number of 3,552 men, were relieved during the year.

Oude.—The Police have been reduced in number from 14,670 to 8,523, costing annually £141,198. The new system appears to be approved by the people. It may not detect quite so much crime as the old—but that is not a consideration which weighs much with the people; they appreciate it because it does not harass them as the old Police did, by inquisitorial visits, serving summons to the Thannah, and meddling interference.

North-West Provinces.—In 1859, Mr. Williams proposed more stringent regulations to enforce the responsibility of landholders in the prevention and detection of crime. The main feature was that on the occurrence of a theft or robbery the Magistrate should define a circle round the spot where the crime was committed, *all the inhabitants within which to be responsible;* the landholders to the extent of a fine of Rs. 50 each to be credited to Government, and the inhabitants generally to the amount of the property plundered, to be levied by assessment, and repaid to the sufferer. Numerous objections were offered by the Commissioners consulted.

The Lieutenant-Governor, however, feeling strongly the want of some such measure, proposed that a law should be passed authorising Magistrates to impose a fine upon the inhabitants of a Village and landowners, if they did not prove that they used all the means in their power to prevent the commission of offences and to procure the apprehension of offenders.

The Police have been re-organised, and the expenditure greatly reduced. The total cost to Government of Military and Civil Police during the year ending 30th April 1860 was £591,203; in 1860-1, it amounted to £354,993. The expenditure per head to the population is at the rate of 1 anna 8 pie. (2½*d.*)

The old Police were absorbed as far as possible in the new force. Ordinary foot constables receive Rs. 5-7. There are mounted constables to patrol the principal lines of road, and a few at Sudder stations to accompany the Magistrate or District Superintendent at a moment's notice. The Lieutenant-Governor has recommended that no police post should consist, except for very special reasons, of less than one petty officer and six constables, and that generally Police posts should not be more than six miles apart. The force has been organised in the Regulation Districts. The total number of Police amounts to 22,996. The District Police, including reserve, amount to 21,804. The proportion to the population is 1 in 1294. The average to area is one to 3 square miles. The cost is £284,563, about 6½ per cent. of revenue.

The Punjab.—The Military and Civil Police have been fused, except in the Derajat and Peshawar Divisions, forming the new Constabulary. The Thannah or Station Police paid by Government, and the town watchmen of each ward paid from municipal funds, have been also formed into one body, paid from the local taxes, and organised like the regular Constabulary. Each man has his appointed beat and is periodically relieved. The village watchmen have been dismissed as an experiment, in the Lahore Division, and the Headmen of the villages require to report to the regular Police the occurrences of the week. The community will still have to keep a reporter, but he will be their servant, and look to them only for orders and his pay. Inams of land to the value of Rs. 150 or Rs. 200 per annum, have been granted to selected Zemindars, who become responsible for reporting to the Police the crime which may occur amongst the members of a particular tribe or the inhabitants of a cluster of villages.

Bombay.—The appointment of Commissioner has been abolished, and the control of the Police vested in the two Revenue Commissioners, each exercising within his range the same degree of supervision that the former Commissioner possessed. This arrangement, which was at first only experimental, was permanently adopted in January 1861. It has been attended with most satisfactory results, and a saving of expenditure.

In the Executive branch of the Police the principle has been adopted of holding Superintendents of Police personally responsible for evil practices on the part of the men under them.

Extra levies organised during the rebellion have been disbanded: besides this the strength of the ordinary Police corps has been reduced.

Some Bheel raids and outrages occurred in the Ahmednuggur Collectorate. The northern frontier of Khandeish was disturbed for a short period by the predatory excursions of the Bheels inhabiting those hilly tracts, and which threatened at one time to interrupt ordinary traffic upon the Bombay and Agra road. The prompt and energetic measures adopted, however, by the Police, resulted in the dispersion of the small and isolated band which had formed under different leaders, the most influential of whom, one Khaja Singh, a man who in 1857-8 had been very troublesome in the Satpoora Hills, was subsequently killed. Measures have been taken for a proper supervision of the Bheel districts below the Nerbudda and the Tapti.

The *Dnyanodaya* has an account of an outrageous case of torture by two police sepoys at Chande, 20 miles N. E. of Ahmednuggur. It is appalling to think that such things can be perpetrated and only come to light when the unhappy sufferer is driven to suicide:

"At Chande they were informed that a theft had been committed of some money and cooking vessels and grain, altogether valued at twenty-two rupees, and that a respectable Kunabi woman was suspected of having stolen them. They called this woman before them, and tried first by fair means to induce her to confess that she had stolen the missing articles, but she utterly denied the charge. They felt so suspicious of her, however, that they determined to extort confession by beating her. Providing themselves with some rods made of the withy tamarind, they tied her hands, took her into a field of grain near by, that was so high as to conceal them from observation, and there made her assume a half sitting posture with a rough stone under each foot and another in the bend of each knee, and then beat her with the tamarind rods. This occurred about ten o'clock in the forenoon, and she was led away from the village gate in the presence of her husband and a company of the villagers. She would not confess, and the same process of torture was repeated at four in the afternoon, and with a similar result. They had now gone so far that they even determined she should confess. So the next day, and the third day, both morning and evening, they took her to that field and repeated the beating. She told them she would pay the money if they would cease beating her. She begged them to consider her state, for she was near her confinement. Her husband interfered, and they threatened to use him in the same way. At last they told her that their superior would be there the next day, and would use still more stringent means to enforce confession, and she had better give in and acknowledge her guilt. But she stedfastly affirmed her innocence. The next morning asking leave to go out for nature's relief, she went to a well near by the gate, and threw herself in, and so put an end to her life.

"The peons had not looked for this, and began to fear retribution. One was a Kunabi, and one a Mussalman, and with their respective caste people they used all the means in their power to prevent the facts of their having tortured the wretched suicide from coming to the knowledge of the magistrate. They succeeded with their immediate superiors in having reports of the suicide made with no reference to the cause, and they succeeded in keeping the husband from making a complaint for a fortnight. But at last, they having failed to fulfil their promises to him as is reported, or he having recovered from sickness as he says, made a complaint, and the facts were proved by many witnesses.

"They were each sentenced to three years' imprisonment, of which one month is to be solitary confinement, and the Mahalkari and Fouzdar who attempted to shield them from justice, are suspended from their appointments."

Bengal.—Arrangements were in progress for re-organising the Police on the new system. Some of the old Military Police had not been disbanded on account of the insufficient regular military force.

Ceylon.—A Police force, on the model of the Irish Constabulary, was introduced into some Districts of the Island several years ago. It has been found useful in checking the theft of coffee, &c. from carts along the chief lines of road, and in otherwise repressing crime. With the exception of the town of Kandy, where no returns are given, the total force consisted of 500 men. This is exclusive of the native Village Police. The cost during 1860 amounted to £14,386, about one-half of which was raised by a house-tax of five per cent. levied in the principal towns.

JAILS.

Bengal.—Of 67,836 prisoners, 65,915 were males, and 1,921 females. Out of 16,205 prisoners sentenced to labour, more than half were employed in manufactures, the net profit of which amounted to Rs. 205,121. The most successful Jails were those of Alipore, Hooghly, Sandoway, and Akyab, where each handicraftsman earned more than he cost.

Out of 49,696 prisoners admitted into Jail during the year, 877 were fairly educated for their position in life; 3,269 could only read and write; 45,550 were altogether ignorant.

North West Provinces.—The advantages of Central Prisons in an economical point of view, as well as in maintaining a deterring system of prison discipline are now so well understood that the question may be considered as definitely settled.

In addition to the preparation of prison clothing and the manufacture of goods for sale, the prisoners execute all repairs of buildings, perform all menial services, and cultivate Jail gardens, which are almost all now in a very flourishing condition. These gardens are

of no ordinary value; they ensure a regular supply of fresh vegetables, the advantage of which cannot be over-estimated in a sanitary point of view; they are very economical, in that the prisoners supply themselves with this most essential part of their own diet, and they afford light, healthy occupation for aged and weakly prisoners, by whom they are for the most part cultivated.

The system of education in force prior to 1857 has been re-introduced; and although the progress has not been very marked as yet, many of the prisoners take a lively interest in their lessons, and favorable hopes are entertained of ultimate benefit to numbers of them. In the meantime it has a powerful effect as part of prison discipline.

The mode of artificial ventilation by means of the thermantidote, introduced last year at the Agra prison, has been very successful. By means of flues and piping, it throws a current of air into each cell quite sufficient to keep every part of it sweet and well ventilated, and the cells which used to be almost uninhabitable during the hot months, have now become to be the best ventilated part of the whole prison.

The Punjab.—The labour of the prisoners in the Central Jail at Lahore has been let out to a Contractor for three years, for the average annual sum of Rs. 10,000, and every facility will be given to this mode of disposing of prison labor.

Twelve Jails have been closed during the year, by which an annual saving of Rs. 57,913 has been effected; whilst concentration of convicts conduces to discipline and good supervision.

Bombay.—The section of the Bombay Administration Report under this head is miserably defective. Only a few general statements are given such as, "The actual cost of provisioning, contingent, and clothing charges is rather more per head than it was in 1859."

Madras.—A new prison for Europeans is in course of erection on the Neilgherries. It is constructed on the model of the later English prisons, with such variations as the difference of climate and local circumstances induced.

The deaths during the year in all the Jails amounted to 400, on an average daily strength of 5,955 prisoners.

Ceylon.—There is a large Jail, constructed on the panopticon principle, in the neighbourhood of Colombo. A few years ago, under an excellent Superintendent, the prisoners were taught trades; but on the complaint that convict labour interfered with free, the system was abandoned. Teachers are still provided for the principal Jails.

The following Statistics are taken chiefly from an article in the *Friend of India*, recommending that prisoners sentenced to periods

varying from one year to seven years, should be removed to Central Jails in districts where labour is wanted :

	Number of Jails.	Number of Prisoners on a given day.	Cost ℔ head.	Value of Labour.
			RS.	RS.
Bengal 1860-1	54	17,524	39½	237,596
Oude ,, ...	12	2,011	43	5,272
North West Provinces... ...	40	14,608	47¼	273,936
Punjab	(20)	10,504	21	169,902
Pegu	6	1,957	89	
Tenasserim	4	2,279	71	116,579
Madras	32	5,955	58	157,808

The cost is not always estimated on the same principle. In some cases the value of labour on out-door works, such as roads. is not included.

MILITARY.

Amalgamation of the Armies.—In 1861, the Indian Army, after a glorious career of more than a century, was amalgamated with the Royal Army. The measure was strongly opposed by Lord Canning, Sir John Lawrence, Sir James Outram, and many other distinguished Statesmen and Military Officers. It will increase the number of Europeans in India, who remaining only for a short time, take little interest in the welfare of the country, while their ignorance of the language, customs, and modes of thinking of its suspicious people, may give rise to serious troubles. But the enlarged patronage was too tempting to the Horse Guards for merely the benefit of India to be consulted. It is true, however, that the Staff Corps open only to men of at least some Indian experience, mitigates the evil.

There were six thousand Officers of the Indian Army when the amalgamation took place,—many more than were necessary from the diminished number of native troops. Sir Charles Wood first offered an annuity of £50, in addition to their pensions, to all down to Captains who had completed their term of service and would retire. As this attempt was an utter failure, the Secretary of State next offered to three hundred field officers extra pensions varying from £550 to £200. Should a sufficient number not come forward, annuities of £120 were promised to Captains of 25 years' service. These terms were accepted. Of the remaining officers, a few entered general service ; all in civil or staff employ chose the Staff Corps ;

local duty was assigned to those left. A liberal bounty induced nearly all the non-commissioned officers and privates to enter the Royal Army. They were embodied in new corps, the Infantry from H. M.'s 101st Regiment of Foot (Royal Bengal Fusiliers) to the 109th; the Cavalry from H. M.'s 19th Regiment of Light Dragoons to the 21st. The Engineers and Artillery will gradually be amalgamated.

Reduction of the European Army.—The following Statement shows the changes made during the year, with the proposed future scale:

	Strength, 1st May 1860.	Strength, 1st May 1861.	Proposed Future Scale.	
			Strength.	Cost.
Calcutta, ...	50,488	47,950	44,916	£4,940,760
Madras, ...	15,033	15,152	15,161	1,667,710
Bombay, ...	15,707	12,737	13,509	1,485,000
Total.	81,228	75,839	73,577	8,093,470

Each European soldier in India costs on an average £110 per annum. The saving effected during 1860-61 amounted to £605,880.

Reduction of the Native Army.—By a Resolution of Government, dated 3rd May, 1861, each Native Infantry Battalion will consist of 712 men of all ranks. The establishment of Native Infantry is hereafter fixed as follows:

	Battalions.
Under the Government of India,	13
Bengal Army, including all Sikh and Punjab Regiments,	60
Madras Army,	52
Pegu Sapper Battalion, temporary,	1
Bombay Army,	30
Total...	156

The total strength will thus be 111,112 men of all ranks against a total of 175,177 on the 1st October, 1859, showing a reduction of 64,065 men, and a saving equal to one million sterling. A large reduction in the Native Cavalry was under consideration.

Commissariat.—Great reductions have been made in the Commissariat expenditure. In Bengal 20,259 head of cattle, 646 elephants, and 23,133 camels, were sold.

Clothing.—The authorities in India have been entrusted with the duty heretofore performed by the War Department in England of supplying the whole of the clothing, as well as all Military Stores, to Her Majesty's Troops serving in India.

Military Expeditions.—A force of 2,000 men, under Colonel Gawler, advanced into Sikkim. The Dewan, who had insulted the British Government and kidnapped British subjects, fled. The Rajah apologised for the insults, and bound himself never to allow the Dewan to enter his territory. He also made certain concessions, calculated to promote trade between Thibet and Darjiling.

A party of Bengal Military Police was sent against the Kookies. The country inhabited by that tribe, and one of their outrages, are thus described :

"From the high hills near Chittagong may be seen the line of mountains running along the British frontier. These mountains are covered with dense jungle, penetrable only by wild beasts and still wilder savages. The Kookies and Khyens are the most intractable and uncivilised races on the face of the earth. They wear no clothes at all, and are unconscious that they are naked. At a place, called Kundal, only five miles out of the high road between Calcutta and Chittagong, a fearful atrocity was perpetrated. Kundal is situated in a pretty glen lying between the frontier range and a spur jutting out into the plains. On the morning of the 28th January, as the Villagers were preparing for a local festival, they were attacked by Kookies and all murdered. So sudden was the irruption that no suspicion whatever was entertained of the danger. The savages crept along the jungle, divided themselves into small bands for a simultaneous attack on every house, and rushing out from their covert, destroyed in a few minutes the people and the village. The Medical Officer at Tipperah, Dr. Graham, proceeded to the spot in company with the Magistrate, and himself counted 187 dead bodies. He informed me that in many cases the Kookies with their long knives, had at one blow sliced off from the head of their victims a large piece of skull and brain like a piece of bread from a crusty loaf." *

The chief offenders were afterwards surrendered.

A large number of villagers assembled near Nowgong in Assam, to protest against the new taxes, which they supposed were to be levied. Lieutenant Singer, who ventured among them, was killed by the crowd infuriated with opium. Order was soon restored, and the ringleaders were punished.

The North-Eastern frontier is in a very unsettled state, and a large Military force will be despatched to check the frequent raids of the savage tribes. It must be confessed, however, that reprisals hitherto have not been very successful. The system pursued by Outram among the Bheels or the labours of Christian Missionaries, would be much better fitted to secure the end in view.

The Mahsood Wuzeeree Tribe, on the Derajat Frontier, to the west of the Indus, had long exhibited a hostile spirit. No travel-

* Report of H. Woodrow, Esq. 1860.

ler or caravan was safe within miles of the border. Every effort was made to conciliate them, but in vain. In March last, without provocation or pretext of any kind, they came out into the plains to the number of some 4,000, with the intention of sacking the town of Tânk. Fortunately the Cavalry outposts in the neighbourhood had sufficient warning to admit of 195 sabres being collected to meet the inroad; and through the skill and boldness of the native officer who exercised command, and the gallantry of all ranks, this small body of disciplined and well-armed men met and drove back the marauders of the hills, making them leave upwards of 100 dead on the field. This outrage was considered as filling up the measure of their offences, and a force, under Brigadier-General Chamberlain, was ordered to enter their mountains.

Prior to moving, a proclamation was sent to the Mahsood Chiefs, inviting them to attend the camp for the purpose of learning the demands of the British Government; but no attention was paid to it. The expedition entered the heart of the Wuzeeree country. The fort of one of the principal chiefs was blown up, villages were destroyed, crops were burnt, and the Wuzeerees were defeated in several engagements. The effect has been wholesome.

Sanitary Arrangements—The Hospital for sick officers which was temporarily formed in 1857, has been placed on a permanent footing, so as to accommodate all sick and wounded officers of the Army, Navy and Covenanted Civil Service, who may wish to take advantage of the establishment during their stay in Calcutta.

During the year it was decided that 1 lb. of vegetables is to be allowed each soldier without reference to cost.

The *Canteen System* has been denounced as encouraging, "a continual and habitual tippling of spirits," to the extent of six ounces daily. Dr. Sutherland, the Sanitary Commissioner of London, states that tippling even to half that extent, is more destructive to health than occasional drunkenness. "Spirit drinking in India is a potent predisposing and aggravating cause of disease and mortality, and it ought to be put an end to as a point of public policy."

The late Lord Herbert secured the appointment of a Commission to enquire into the sanitary state of the army in India. It held its first meeting in November 1859, and was still sitting in 1861. Many valuable improvements will be the result.

Sir John Lawrence, in his evidence before the Commission, earnestly pleaded for an extension of the number of married soldiers from 12 to 25 per cent. Frightful facts show the necessity of such a change. The following statement was made by Dr. Macpherson in 1859 after a tour of fifteen months over the Madras Presidency. It is given as "toned down" in the *Friend of India*:

"One regiment which had hardly been four months in the country, had 46 cases in hospital of the disorder. In another, 800 strong, 10 months in the country, one-half of the regiment had

been treated for fresh attacks. Two-thirds of these cases will, ere five years are passed, be broken-down invalids, and sent home with a poison circulating through their system, which will pass down to their posterity, and still no effort is made to check its progress."

"In the hospitals of Bengal alone in August 1860, this one disease confined 1,734 men out of 40,731, that is two whole regiments. In the same proportion, which is *under* the average, there are four regiments thus rendered useless every year in India, at an immediate loss of half a million sterling and a prospective cost in deaths, invaliding, pensions, and physical demoralization of their children, of a far larger extent."*

The following interesting Tables are extracted from a recent work by Dr. Ewart, "Vital Statistics of the Indian Armies."

AVERAGE PERCENTAGE OF DEATHS CAUSED BY DIFFERENT DISEASES.

	Bengal, 42 years.	Bombay, 51 years.	Madras, 10 years.
Fevers.....	1·99	1·37	·2
Dysentery...	1·64	1·53	·8
Diarrhea....	0·39	0·17	·1
Cholera.....	0·89	0·72	·6
Hepatic Diseases.	0·41	0·41	·2
Phthisis.....	0·22	0·12	
Other Diseases...	1·49	1·14	
	6·94	5·52	

PERCENTAGE OF DEATHS.

	European Soldiers.		*Native Soldiers.*	
Bengal... ...	1812 — 1853-4	6·94	1826 — 1852-3	1·39
Bombay	1803-4 — 1853-4	6·52	1803 — 1853-4	1·58
Madras... ...	1829 — 1851-2†	3·88	1827 — 1851 2	1·75
Bengal	1812 — 1831	7·59	1826 — 1837-8	1·24
Do.	1832 — 1851-2	6 41	1839-40 — 1852-3	1·51
Bombay ...	1803 — 1827-8	6·56	1803-4 — 1827-8	1·67
Do.	1828-9 — 1852-3	5·07	1828-9 — 1852-3	1·53
Madras	1829 — 1838	4 50	1828-9 — 1838	1·60
Do.	1842 — 1851-2	3·20	1842 — 1851-2	1·80

It will be seen that in the Madras Presidency the mortality is much smaller among Europeans and somewhat greater among sepoys than in other parts of India. While the mortality is gradually diminishing among Europeans, it is rather increasing with respect to natives.

Soldiers' Institutes, &c.—At no period have greater efforts been made to elevate the condition of soldiers in India. Every variety of agency is employed. At the suggestion of Sir Hugh Rose, Government during the year sanctioned the establishment of *Workshops*

* *Friend of India*, December 19, 1861.

† Omitting 1839-40-41.

in every European regiment and battery of artillery. The cost of the requisite tools is estimated at Rs. 1,025 for each, and this is to be met out of the Canteen funds, the average balance at credit of which last year was Rs. 1,200. "The profits from the exercise of his craft are to go to the workman, who is to be induced to invest them in the Savings' Bank. Tradesmen, if already well drilled, are to be excused only hot-weather parades and fatigue duties."

It is doubtful whether as much good will result from workshops as some anticipate. As an experienced officer remarked to the compiler, many European soldiers are *lazy*—they entered the army from dislike to continuous labour. It is also found, that, as a general rule, soldiers cannot compete with the low rates of native workmen, and to hawk about the articles after they have been manufactured is both trying and degrading. Still the plan has been found beneficial in several instances. The making up of clothing for the army is perhaps the department which has answered best on the whole. Gardens have been found useful, as is shown by the following extract:

"The Cantonment Garden at Rangoon established on Lord Dalhousie's recommendation, has been most successful. The experiment was tried to supply fresh vegetables to the European Troops, to afford occupation and the healthy recreation of gardening to the soldier, and to furnish a pleasant resort to all the residents of the Cantonments. The number of soldiers who worked in the garden increased from 20 in 1858 to 119 in 1860, and the quantity of vegetables supplied from 2,861 lbs. to 15,389 lbs. The Government say:—'The financial results appear very creditable, and shew what can be done where due interest is taken in, and due encouragement given to them by the officers upon whom the success of such undertakings usually depends.' Every Cantonment in India should have a similar garden."

The evening is the trying time for a soldier. Facilities have been afforded for cricket and other active games. In some cantonments sheds have been erected, that amusement may not be stopped by sun or rain. Soldiers' Institutes are gradually springing up to interest those of more sedentary habits, and to benefit all when darkness puts an end to field sports. The Institute at Poonah, established a few years ago by the Rev. F. Gell, has been eminently successful. The Outram Institute at Dum-Dum, near Calcutta, was opened on the 16th January, 1861. It owes its origin to the devoted labours of the Chaplain the Rev. R. Norman.

The Allahabad correspondent of the *Indian Reformer* thus notices the establishment of a similar Institution at that station:

"Through the exertions of Messrs. P. B. Read, W. H. Lowe and Williamson, and the liberality of others, we have now here a fine Institute for the benefit and amusement of European soldiers. A pretty bungalow, with a beautiful little flower garden, and a choice collection of books, maps, periodicals, shells, pebbles, and stones, has been constructed for the good of the much-neglected European soldiers of this station. It is delightful to see the

red-coats, so long the terror of the natives, and tempted to all sorts of vice through want of something to engage them, quietly sitting round the well-furnished hall with books or newspapers in their hands."

The following pleasing incident took place at Christmas:

"Yesterday evening a scene of happiness was witnessed at Chinsurah which it is in the power of the residents in every military station to create from time to time at a trifling expense of self-denial. A feast was given to the soldiers' children of the depôt, provided by the ladies of the station, and a few friends in Calcutta. All the children in the barracks were invited, and all, who could, came. They had tea, bread and butter, cakes, preserves, comfits and bonbons at 5, and enjoyed the good things amazingly. Tables borrowed from the barracks were laid out in the Mission House verandah and garden. Nearly all the ladies and gentlemen of the station were present, and most active in helping the children. About 6, all adjourned to the College Hall, and were delighted with the wonders of Mr. Piesse's magic lantern—the mothers quite as much as the children. They returned quietly to the barracks before 8, having spent a very pleasant evening. Of children present there were 140, and the cost did not much exceed Rs. 100. This is but another of the many acts of goodness by which the Rev. Dr. Mackay and his family have made their names loved in the barracks."*

Religious Instruction.—"The evils of a soldier's life," writes one who has laboured much and well in Western India, "lie far too deep to be cured by Clubs and Institutes—valuable as such agencies are as palliatives." Perhaps one of the most important advantages of such efforts is, that the chaplain encouraging them acquires such influence over the men, that he can direct their attention more effectually to their spiritual interests.

The Chaplains must be placed foremost in the agencies at work for the religious welfare of the British soldier in India. Their numbers are as follows:

	Church of England.	*Church of Scotland.*	*Expenditure.*
Bengal,..... ..	90	5	£ 66,900
Bombay,.....	30	4	29,110
Madras,.....	39	4	38,005
	159	13	£ 134,015

The *Indian Reformer* thus replies to a question in the *Hurkaru*, —Of what use is the Ecclesiastical Establishment in India?

"Compare the moral character of Anglo-Indian Society in the early days of the East India Company, with its character since the regular organization of the Ecclesiastical Department, and you will find a vast difference. To whatever other causes this difference may be partly ascribed, there can be no question but that a great deal of it is owing to the beneficial influence exerted by the Indian Chaplains. That man is to be pitied for his ignorance who does not know, that the reformation of English Society in India is, in a great measure,

* *Friend of India.*

to be attributed to the holy labours of a Buchanan, of a Martyn, of a Brown, of a Thomason, of a Corrie, and of a Wilson. ... That Indian Chaplains, as a body, have been as assiduous in the discharge of their heavenly calling as the rest of their brethren in other parts of the world, the records of the late Mutiny abundantly testify. In those times of danger and seasons of peculiar trial, they stood by their flocks, attended them with their ministrations, and imparted to them the consolations that are in religion."*

Within the last few years the number of Roman Catholic Military Chaplains, paid by Government, has increased considerably. The compiler has been unable to ascertain how many there are in all; but in the Bombay Presidency there are fourteen.

The Committee of the Wesleyan Missionary Society have sent out two Missionaries to the army in India—one stationed at Barrackpore, near Calcutta, and the other at Kurachee in Sind.

The Rev. D. Pearson, at the former station, gives the following account of a remarkable movement among the British soldiers :

"I am happy to inform you the work in Barrackpore is going on gloriously. On Sundays, my congregations are crowded to the doors. Every night in the week, when I have no other service, the men have meetings for prayer, which are always well attended, and great earnestness and devotion characterize these meetings. Many of the prayers of these prodigals are wonderful! Some of the men are thoroughly given up to Christ, and are doing great good amongst their comrades. It is not a strange thing to hear the voice of prayer and praise in the barrack-room. Instead of religion being scouted and cried down as formerly, it is the principal and most pleasant topic of conversation. And the work is spreading. Until lately it has been mostly confined to the 6th Regiment; but now the fire is breaking out amongst the rough lads in the depôt, some of whom have only recently arrived in India. Oh, it will be an incalculable blessing to them, to be brought to a knowledge of the truth at the commencement of their career as soldiers. It is delightful to hear them tell how wonderful it is that God should have brought them to a heathen land to find the Saviour. Colonel Robertson, of the 6th, has told me again and again, that the change which has taken place in his regiment since he came to Barrackpore is almost incredible. Instead of having forty or fifty men in the guard-room every morning, they have now scarcely any; so that the officers have much less work than they otherwise would have." *News of the Churches*, April, 1861.

The following letter from Mr. Pearson is, in some respects, still more surprising :

"Within the last few months, some of the soldiers have held meetings for prayer, amongst a group of native houses which were attended by the English-speaking natives. The result is, every night at our prayer and other meetings, we have natives; and, so far as it is possible to judge, there are three of them deeply affected on account of their sins; and they appear most earnest in their desire for salvation. They regularly attend my class-meeting, and I have put many plain and searching questions to them, which they answer with great feeling, and manifest every sign of sincerity. They have spoken about baptism. But I have thought it better to wait for a time, and let their sincerity be well

tested. As a proof that they are sincere, two have left their Hindu relatives, and have obtained situations in the telegraph-office, and are therefore able to support themselves. I would not be too sanguine on this matter, but merely give you the facts. The work has been done almost entirely by the soldiers. And it is something gained, to see British soldiers have a deep and yearning sympathy for the salvation of the millions of Heathen with which they are surrounded. It was most touching last night at our prayer meeting to hear the men pray for one of the Hindu youths who is now sick, and was therefore not able to be with us. The soldiers tell me these natives take great notice of all their actions—that they seem to be more impressed by their lives and actions than with their words. This all goes to prove the fact,—if we mean to convert the native population of this country, we must not only give them a theoretical, but a practical, living Christianity, as embodied in our holy life and conversation." *The Harvest Field*, November, 1861.

At several stations in India Missionaries to the heathen hold English services in the evening. It is refreshing to their own souls, perhaps after "stretching forth their hands to a disobedient and gainsaying people," to preach the Gospel to those who will at least listen with quietness and attention; and such labours have been blessed in many instances to soldiers, who often compose a portion of the congregation. In this, the latter half of the nineteenth century, it is much to be regretted that the Rev. C. B. Lewis, Baptist Missionary, should be obliged to make the following statement:

"At Dum-Dum there has been much discouragement during the last year. The station has usually been but thinly occupied with troops, and the attendance at our chapel, which had long been cheering, was early in the year almost destroyed by the refusal of an officer commanding the station to permit the men to be marched to our service. For two or three years, the Presbyterians stationed at Dum-Dum had been encouraged to attend our Chapel, and had done so with pleasure, and when they were numerous, the congregation was sometimes too large for our place of assembly. Just at such a time, when the Chapel was well filled and a number of interested hearers were wont to assemble every Lord's-Day, orders were given that the men must either attend the Church, or remain on parade during Church time. An attempt was made to get this order rescinded, but without practical result, and there has been small encouragement in the number of hearers ever since. Still I trust some good has been done, but the congregation is made up of such changing materials, that I am not able to speak with certainty of it. At present the attendance is very small and uncertain."*

The British Army Scripture Readers' and Soldiers' Friend Society supports at present 17 very useful Agents in India. Being attached to Regiments, they move with them; hence they become thoroughly acquainted with the men, and the influence acquired is not lost by frequent changes.

The Additional Clergy Society and the Colonial and Continental Church Society supply several stations in India. Sir Robert

* Report of the Baptist Mission in India for 1861, pp. 23,24.

Montgomery has secured the erection of 20 small, but neat, Churches in different places in the Punjab, with very limited Christian communities. The compiler happened to spend a Lord's-day at a Station where one of them had been built. There were only a very few European residents; hence the number present at Church did not exceed eight persons. The gentleman who conducted the service had no clerical appearance,—he was dressed in a suit of tweed—yet he read with so much feeling, the sermon selected was so excellent, and the whole effect so solemn, that the little company present had reason to say, "It is good for us to be here." Even the sound of the Sabbath-bell called up pleasing recollections, and was in some measure a testimony for God in a heathen land.

The social gatherings of Christians in India for prayer, the reading of the scriptures, and religious conversation, are, with God's blesssing, eminently instrumental in sustaining the Divine life. In small communities the meetings are sometimes held at the houses of the members in rotation; when the number who assemble is large, there is generally one fixed place.

REVENUE.

Towards the close of 1859, the finances of India seemed so hopelessly embarrassed, that the late Mr. James Wilson was sent out, with very extensive powers, to apply a remedy. That gentleman reported a deficiency of about 9 millions sterling in the revenue of the previous year, with a prospective deficit of six millions and a half during the next twelvemonths. In a long statement made in the Legislative Council on the 18th February, 1860, he promised reductions in expenditure; but he relied greatly upon the additional income proposed to be raised by three new taxes to bring the finances into a healthy condition. The three taxes were an Income Tax, a License Tax, and a Tobacco Tax. No statement was submitted of the estimated receipts and expenditure during the coming year. So far from it, Mr. Wilson remarked, "I have a special dislike to prospective budgets; they baffle and deceive the ablest financier." If asked how much he expected the new taxes to bring in, he would answer, "There are absolutely no data upon which any reliable calculation can be made."

Mr. Wilson himself was astonished at the manner in which Europeans in Calcutta viewed his proposed measures. He said, "As has been remarked in England, it was perhaps the first and only time when it could be said that a heavy scheme of taxation was received with something approaching to enthusiasm."

Sir Charles Trevelyan thus explains it: "The reduction from 20 to 10 per cent, on the principal articles of European consumption in this country, and the transfer to the free list of the principal raw materials of our home manufactures, has made the budget popular with the ruling class which represents what we call public opinion. In both points of view the arrangement is singularly advantageous to the European mercantile interest in this country." The closing

of the open loan, and the idea that the worst was known, contributed to the satisfaction.

Armed with entire control over the finances, and thus supported by the independent European community, Mr. Wilson would soon have attempted to carry out his scheme in its integrity, had not opposition come from an unexpected quarter. Amid the shout of applause with which the proposal was greeted, there was one man who deeply pondered the question, how would it be "regarded by the tens of millions of natives upon whom three new taxes would be imposed without any compensation?" His life in India had not been spent within the limits of the Calcutta Ditch, and instead of contenting himself with the assertion that "Human nature is the same everywhere"; he had carefully studied the idiosyncrasy of the Hindu. He thus expressed his opinion:

"All people are, of course, averse to taxes; but the native feeling in reference to the imposition of new taxes is different in kind from this, and is not so destitute of reason as may at first sight appear. The Natives of this country have always lived under despotic governments, and in the absence of any better means of placing a limit upon the exactions of their rulers, they have been accustomed to take their stand upon long established practice, which they regard as we do our ancient hereditary privileges. Hence it has always been observed that while they are extremely patient under established grievances, they are always disposed to meet new impositions by active or passive resistance. They would take the restoration of the transit and town-duties as a matter of course; but the introduction into India of direct taxation is calculated to arouse all their latent feelings of opposition. The authority of the Indian lawgiver Menu* would have no more influence with them than quotations from the rubric or canon law would have upon a country congregation in England suffering from the innovations of a reforming High Church clergyman. Not one in ten-thousand ever heard of the Institutes of Menu, which stand in about the same relation to modern India as the Anglo-Saxon Institutes, do to modern England."

At that time, though nearly two years had elapsed since the fall of Lucknow, fully a year since "the last echoes of revolt died away among the valleys of Nepal," the European force was double its former strength; while the native army, including the Military Police, had increased in nearly equal proportion. Money was poured out like water. An open loan had, however, raised the cash balances in the treasuries to £19,600,000, an unprecedented amount, about eight millions beyond what was considered necessary.

The course proposed by Sir Charles Trevelyan was very simple—Reduce the enormous Military expenditure, the large cash balances meeting extra charges till the financial equilibrium is restored. On the other hand he urged, "If we use the strength which our present advantages give to force obnoxious taxes upon the people, we shall place ourselves in a position towards them which will be totally incompatible with a simultaneous reduction of the native army. We cannot afford to have a discontented people and a discontented army upon our hands at the same time."

* Quoted by Mr. Wilson as showing that he did not propose so high a rate of taxation as was allowed.

Under ordinary circumstances the duty of Sir Charles Trevelyan would have been merely to place his views privately before the Supreme Government. But the occasion was very different. As he remarked, "The crisis is more pregnant with portentous results of good and evil than any which has occurred within the memory of the present generation. Upon the line now taken will depend whether the dearly bought experience of the great mutiny will be used to construct a solid, safe, and gradually developing political system or whether India will be launched upon a new sea of troubles, the opposite shore of which no human sagacity can discern."

Sir Charles Trevelyan knew the imperious character of the man he had to deal with; any private representation, however strong, would have been suppressed, and heeded no more than the idle winds. Mr. Wilson had staked his reputation as a financier upon his budget. The Governors of the Minor Presidencies had been distinctly informed, that the Supreme Government had finally determined to impose the three taxes on its own responsibility, and that they had merely to give effect to its decision and put down any opposition that might be offered.

The *only* mode of checking the Supreme Government in its career was to alter the tone of public opinion. Mr. Wilson in his speech on May 21st declared that up to a certain time, "Amongst Europeans, and in the European press there was absolute unanimity" in favor of his measures. A trifling circumstance will indicate the tone of the Calcutta press. The compiler, then in the Punjab, addressed a letter on the 6th March, to the Editor of the *Hurkaru*, complaining that Mr. Wilson gave no sufficient details showing that increased taxation to such an amount was necessary; comparing the proposed scheme to rack-renting Irish tenants to meet the extravagant expenditure of their landlord; and advocating the reduction of the European and Native Armies, as well as the abolition of "Frankenstein," in the form of the Military Police. The letter appeared; but an editorial directed attention to it simply to show what absurdities could be written on the subject. It must be admitted, however, that the *Friend of India* denounced the Tobacco Tax as politically dangerous. The *Bombay Times*, at first, was nearly the only leading Journal that opposed the views of Mr. Wilson; but it met with little support in the western capital. When some of the principal merchants of Bombay were urged to give their opinion as to the consequences of the taxes, they merely replied that they were necessary and must be paid. The Governor of the Presidency, Lord Elphinstone, who when the Mutiny broke out understood the emergency far better than the Viceroy and his advisers, also entertained different views with respect to the taxes; but his sentiments for a time were not known.

Though silence had been enjoined upon the subordinate Governments, Mr. Wilson in his financial statement had invited the freest public discussion of his plan. "If the President and Council," says Sir Charles Trevelyan, "had succeeded in silencing this Govern-

ment, Mr. Wilson would have had his own way until we were actually at issue with the natives, and then it would have been too late." The Governor of Madras, therefore, published his Minute on his own responsibility. Calcutta was indignant at the presumption of the "Benighted" Presidency; red-tape stood aghast. There are times, however, when our most valued constitutional rights must give way to drum-head court martial; there are junctures when disobedience even to constituted authority may be a duty. A wrong-headed and incapable commander, in spite of remonstrance, is steering a noble ship right on a dangerous reef; the lieutenant alters the course, and the vessel is saved. The consequences of insubordination, as a general rule, are so perilous, that the Admiralty in such a case may dismiss the lieutenant from the service; but he will have the consolation that he preserved the crew. Sir Charles Trevelyan had counted the cost. "Knowing the responsibility of this extraordinary crisis, I should have been deserving of contempt if I had allowed any regard for my own interests to weigh a feather in the balance of such portentous results. A public servant should bear obloquy in silence and patience when the public service requires it; but in this case submission would have been active participation in a course of policy leading to destruction."

Sir Charles Trevelyan was recalled. In a short time his bitterest opponents were obliged to confess that his policy was the sounder of the two; and when party feeling has died away, the future historian of India will give him credit for his noble self-sacrifice. The Supreme Government was so embarrassed by the proceedings of Sir Charles Trevelyan, that the two most dangerous taxes were allowed to remain in abeyance, while the Income Tax was carried out with a "minimum of oppression and, it is believed, a maximum of fraud on the part of the natives." The Lieutenant Governor of the North-West Provinces makes the following admission: "It is the subject of universal representation that the returns were, as a rule, conspicuously and shamelessly false."* Still though the tax was so largely evaded, the people were stirred up from one end of the Peninsula to the other. Sometimes their feelings were expressed in terms rather ludicrous. They asserted that the Queen was far greedier than the Company. But the prevailing tone was bitter hatred to Government, with an apprehension that the first new tax was merely a prelude to others of a far more oppressive character. Two extracts as specimens may be given from the 23rd Report of the Benares Mission of the Church Missionary Society. The Rev. W. Smith writes: "One of them (a Brahman) used such cruelly severe and offensive language that I could scarcely sleep the following night from thinking about it. As last year, the disarming, so this year, the Income Tax, operated unfavorably on our endeavours." Page 19. The Rev. C. G. Dæuble makes the following statement: "A devotee of Krishna, having

* Administration Report, 1860-61 Para. 121.

gathered a large number of people by singing hymns in praise of Krishna, reviled the Missionaries and all the English with the worst epithets he could think of. 'There look at them, after they have taken the riches of India and spent them, they must now go begging, (this referred to the tax.) But it was to be so in the Kal-jug, and you see this Sahib has got a black coat on!" P. 24.

Mr. Wilson sank under disease in August 1860. Whatever mistakes he made in India, he will long be held in remembrance as one of the great champions of Free Trade principles in England. He was succeeded by the Hon S. Laing, who landed in Calcutta on the 10th January, 1861.

A Military Finance Commission, composed of Colonel Balfour, Mr. R. Temple, and Colonel Simpson, had revised the military establishments and recommended extensive reductions. Lord Canning almost imploringly begged that they should be made; but still little was done. In April, 1861, it was estimated that there was a positive increase of £213,000 in the total expenditure of 1860-61 over that of 1859-60. The expenditure in 1859-60 was £46,417,000, and £46,630,000 in 1860-61. Allowing £700,000 for the Mutiny compensation, the actual reduction of 1860-61 compared with 1859-60 was less than £500,000.*

The case admitted of no delay. "There yawned," says Mr. Laing, "the deficit of £5,500,000 wide and deep. There was no chance of craning, no time to look to the right or left, for the exhausted cash balances, hungry and inexorable, were howling in our rear. To stick the spurs well in, and go straight at it, was the only plan."*

But Mr. Laing saw clearly the danger and pernicious effects of the course proposed by Mr. Wilson. He thus pointed out the evils of the Income Tax:

"I think it is a fatal objection to a tax that it conduces to extensive demoralisation by holding out a premium to fraud, and that its inevitable tendency is to embark the Government in a constant warfare with a large section of its subjects—a warfare carried on by vexatious petty interference and inquisition on the one hand and by evasion and chicanery on the other."

"Certain I am that India, at any rate, is no place for such a tax on incomes going as low as £20 a year, and that Government would be wanting in their duty if they did not address themselves to the task of endeavouring so to amend this portion of the Income Tax as to raise the necessary revenue in a manner less open to objection."

Mr. Laing also felt the objections to the License Tax:

"To raise even £600,000 by the License Tax, we must send the tax-gatherer to 4,000,000 doors, or, in other words must, affect 20,000,000 of our population. This is a serious matter."

Mr. Laing proposed to meet the deficit by reductions, chiefly in the Army and Navy, to the amount of £3,600,000, and by the improved revenue of £2,000,000 from taxes previously imposed. There was still wanting quarter of a million sterling. Mr. Laing would deduct half a million voted for Public Works from the General Fund, and transfer it to the Local Budgets, to be raised in such a way

* Mr. Laing's Speech, April 27th, 1861.

as each Presidency, subject to the approval of the Governor General, should determine.

The total revenue of 1861-62 Mr. Laing estimated at £41,294,595, and the expenditure at £41,054,699, leaving a surplus of £239,896.

At the commencement of the rainy season, Mr. Laing was attacked by serious illness, which compelled him to proceed to England for a time. Meanwhile the price of opium fell so rapidly, that it was feared the revenue might again be found insufficient. The License Act was passed for five years from 1st August 1861. Traders and Mechanics not liable to Income Tax were to be classified in three grades, paying Rs. 3, 2, and 1 annually.

Mr. Seton-Karr moved the first reading of a bill for taxing tobacco and *pan* in Bengal, at the rate of about £1 per acre, the proceeds to be devoted to Public Works. It was objected by the native press, that there would be a great amount of oppression practised by the surveyors of the fields; while the premium offered to informers would open a wide door to fraud and deceit. It was also said, that Mr. Wilson had promised that one per cent. of the Income tax should be devoted to public works, yet Government proposed an additional tax. The *Som Prakasha* remarked, "Does Government take Bengal to be *Kamdhenu*, the celebrated perennial milch-cow? They are every now and then milking her, and yet they are not satisfied."*

General Abstract Statement of the Revenues and Charges of India for the years 1856-7 and 1860-1, and as estimated by the Hon. S. Laing for the years 1861-2 and 1862-3.

REVENUES AND RECEIPTS.

	1856—57.	1860—61.	1861—62.	1862—63.
	£	£	£	£
Land, Sayer, and Abkari, ...	18,962,477	21,016,742	21,[illegible]83,970	21,583,000
Assessed Taxes, ...	108,419	1,002,972	1,942,990	1,583,100
Customs, ...	2,289,072	2,965,608	2,85[illegible],270	2,475,000
Salt, ...	2,501,881	5,002,661	5,110,540	5,054,700
Opium, ...	5,011,525	6,676,759	6,219,500	6,300,000
Stamps, ...	612,788	1,182,781	1,552,530	1,850,000
Post Office,...	260,192	608,524	429,150	480,000
Electric Telegraph, ...	...	53,639	67,080	70,700
Mint, ...	290,539	288,280	252,920	257,100
Law, Justice and Police,...	284,206	416,853	438,440	493,000
Marine, ...	159,5[illegible]7	283,705	289,020	200,000
Public Works,...	918,227	796,533	451,550	650,000
Tributes and Contributions,	641,497	781,164	796,940	685,200
Miscellaneous, ...	48[illegible],289	504,944	439,520	450,000
Military, ...	502,116	1,261,752	850,000	800,000
Interest, ...	64,329	60,314	35,670	33,500
Total...	33,499,980†	42,903,234	42,911,090	42,971,200

* Quoted in *Indian Reformer*, September 20, 1861. † Including a few other items.

EXPENDITURE.

	1856—57.	1860—61.	1861—62.	1862—63.
	£	£	£	£
Allowances, Refunds and Drawbacks..	74,634	174,632	241,036	230,700
Land Revenue, Sayer, and Abkari,	2,224,343	2,209,251	2,183,886	2,266,700
Assessed Taxes, ...	..	75,098	160,934	60,000
Customs, ...	113,563	162,833	238,232	253,800
Salt, ...	612,749	740,142	710,480	725,600
Opium, ...	1,150,480	918,467	2,050,000	2,100,000
Stamps, ...	31,623	58,390	55,329	83,000
Post Office, ...	375,687	526,637	555,000	600,000
Electric Telegraph, ...	...	153,032	110,276	162,600
Mint, ...	143,172	201,280	118,327	170,700
Allowances, &c. under Treaties,... ...	1,118,285	1,318,067	2,352,994	1,755,100
Allowances to Village Officers, ...	976,981	1,273,240	14,829	531,900
Miscellaneous, ...	...	...	56,329	35,300
Contingencies, ...	...	..	5,690	8,000
Total..	...	7,811,069	8,853,342	8,983,400
Army, ...	11,491,905	15,838,980	12,800,000	12,200,000
Indian Navy, Marine, ...	916,924	1,048,224	622,888	472,000
Public Works, ...	3,937,568	4,164,654	3,881,640	4,260,000
Salaries & Expenses of Public Departments, ...	...	1,080,401	1,157,330	1,203,000
Law and Justice, ...	2,812,409	2,033,865	1,991,811	2,100,000
Police, ...		2,219,202	2,187,537	2,051,100
Education, Science and Art, ...	...	394,826	353,547	500,000
Political Agencies and other Foreign Services, ...	...	177,930	169,767	187,300
Superannuation allowances & gratuities for charitable and other purposes, ..	...	582,262	611,114	658,800
Miscellaneous, ...	...	759,726	230,432	228,600
Civil Contingencies, ...	...	1,064,996	287,721	118 100
Interest, ...	2,264,961	3,232,104	3,316,180	3,367,100
Expenditure in India, ...	30,873,709*	40,408,239	36,463,309	36,329,400
Net Expenditure in England,... ...	...	4,339,710†	5,005,760	4,961,986
Total Expenditure excluding Railways,	...	44,747,949	41,469,069	41,291,386
Guaranteed Interest on Railway Capital less net Traffic Receipts, ...	...	1,090,755	1,300,000	1,500,000
Total Expenditure including Railways,	...	45,838,704	42,769,069	42,791,386
Surplus excluding Railways, ...	...	Deficit.	1,442,021	1,679,814
Do. including do. ...	...	Deficit.	142,021	179,814

Control of Indian Expenditure.—Three-quarters of a century have elapsed since Cowper asked,

> "Is India free? and does she wear her plumed
> And jewell'd turban with a smile of peace,
> Or do we grind her still?"

Many abuses have been corrected since the poet wrote these words; but the poverty-stricken inhabitants of India have still just cause

* Including some other items.

† Charges according to Sir Charles Wood, £5,394,646.

of complaint. Foremost is the land-tax, which in some districts is still far too high. A well-informed writer in the *Calcutta Review* states that in the Madras Presidency "the existing rates were based generally speaking, on an assumed proportion of 50 per cent. of gross produce in the case of irrigated land, and of 33 per cent. in that of unirrigated, after making certain deductions for village allowances." When the expenses of cultivation are taken into account, it will be seen how little is left to the ryots. To add to the unfortunate condition of the people, the Southern Presidency is subject to destructive droughts. Though Lord Harris and Sir Charles Trevelyan lightened the tax to some extent, it still presses heavily. A Revenue survey is now in progress. It is to be hoped that the settlements will be revised on terms equitable to the ryot, and which ultimately will prove most advantageous to the state.

During the last four years the sum raised by taxation in India has increased nearly one-fourth. The revenue which amounted to £33,499,980 in 1856-57 was £42,903,234 in 1860-61. It is not surprising, therefore, that there is a sullen dissatisfaction with the English Government among the masses. Quotations have previously been given showing the feelings of the people in North India. A gentleman who has travelled much in the extreme South of the Peninsula and is well acquainted with the vernacular, lately informed the compiler, that the complaint was made to him that the British Government was guilty of exactions such as were not practised by the most arbitrary and tyrannical Hindu or Muhammadan rulers. The language employed was so violent, that he was obliged to threaten to report it to Government.

The *Friend of India* after alluding to the Income Tax, License Tax, and proposed Tobacco Tax, thus writes of the feeling in Bengal:

"Local imposts were talked of elsewhere, pressure was used to increase road and Municipal funds, till the people who were willing to pay the penalty of rebellion once for all, felt that they were being tortured with a refinement of cruelty which never left them alone, like the favourite punishment of the Inquisition which procured death by preventing sleep."*

Lord Dalhousie, at the close of his administration wrote the following memorable words:

"No prudent man, who has any knowledge of Eastern affairs, would ever venture to predict the maintenance of continued peace within our Eastern possessions. Experience, frequent hard and recent experience has taught us, that wars from without, a rebellion from within, may at any time be raised against us, in quarters where they were the least to be expected, and by the most feeble and unlikely instruments. No man therefore, can ever prudently hold forth assurance of continued peace in India."

Nothing, however, is perhaps more calculated to secure the untroubled maintenance of our power in India than the conviction

* May 1st 1862.

that any taxation imposed is solely for the benefit of the country itself. But so far from this being the case, there is a growing feeling of indignation, both among Europeans in India and natives, at the manner in which the revenue is sometimes expended at home without the sanction of the Indian Government. Allusion has already been made to the grant by Sir Charles Wood and his Council of £520,000 to the Mysore Princes at a season of financial crisis, and though careful investigation by Lord Dalhousie showed that there was no just claim. Not long ago 20,000 soldiers garrisoning English towns were paid by India on the plea of being depôts for regiments in that country. Such a charge, when attention was directed to it, could not be maintained. It was, therefore, commuted for an annual payment of £13 10s. for every British soldier in India. The interest of the Home Government was now reversed. Previously it was an object to keep as many soldiers in England as possible at the expense of India; now the home expenditure would be diminished and the allowance received increased by shipping the soldiers to India. Colonel Balfour, to whom India is so deeply indebted, thus writes:

"The contribution agreed on as payable by India under the terms of the Despatch No. 90 of 31st May 1861 specially excludes the cost of passage of troops to and from India as payable by England out of the contribution, and as the agreement is only to be in force for one year, and then to be revised, it becomes essential to point out that the British Government have the power of increasing Indian expenditure uncontrolled by the Government of India. The course lately followed at Home of emptying the English Depôts of Recruits by despatching them to India is a good illustration of that power. The Home charges payable by the British Government out of the money contribution paid by India to England, are thereby lessened, and not only are the charges in India thus increased, but further by augmenting the number of men in India the amount paid to England by India is largely swollen. The terms in which the contribution is settled are doubly disadvantageous to India, by the extra charges for passages and the amount of contribution for which India is liable, and it is therefore necessary to endeavour to prevent all movements which will unduly add to the Indian charges, and cause objections to be urged against the new system."

The following additional illustrations of the same kind are given in the *Friend of India*:

"We learn that, in spite of repeated entreaties from India, 367,196*l.* worth of stores has been shipped since 1st January last. A year ago Sir Charles Wood was implored by Bombay to send no more smooth bore carbines, but out came a whole thousand recently. No record of stores actually indented for is kept in London and when urgent indents are sent the despatch of the stores is so long delayed that the article required has been purchased on the spot at an increased expense. Suddenly thirteen lacs (£130,000) worth of stores were delivered in Madras, and no one in London could tell who had ordered them nor why they had been sent. And this is not in the mutiny year, when confusion might be justified by a crisis, but in 1861, when the Indian authorities are accused of ignorance of arithmetic and Sir Charles Wood deludes the House by deprecating

in his speeches and despatches Indian extravagance. For this we risk rebellion by imposing a License Tax, we deny Bombay roads and half India canals." *October* 31, 1861.

Mr. Laing enunciates the true principle upon which dealings between England and India must be conducted:

"The day is past when England can consider India as a sort of milch-cow, on whom to draw for a little here and a little there, in order to round an English Budget or ease an English Estimate. Strict and impartial justice must be the rule in all money matters between England and India, if England wishes to get a return for her capital, which will soon amount to £100,000,000 invested in Indian Securities and Railways, and if she wishes to see India become every day more and more, the best source of supply for her raw produce and the best market in the world for her staple manufactures."*

The *remedy* is simple. Let the Indian Government control the expenditure. This is the more reasonable as though at present the Secretary of State and his Council may increase indefinitely the debt of India, England refuses any guarantee. In 1848, Earl Grey, when Secretary for the Colonies, addressed a despatch to the Governor of Ceylon stating that "the power of the Legislative Council extends over all the public expenditure of the colony." It was afterwards found that this control included only a small proportion of the military charges. As an example of the mode in which the Horse Guards exercises its powers, it may be mentioned that last year Ceylon, with one European regiment, had to pay three surgeons and five assistant surgeons. At the close of 1861 the Legislative Council of the Island addressed a Memorial to the Queen, praying that the Military expenditure should also be submitted to their revision. By dealing justly with her colonies, now gathering strength, England will prolong the union with advantage to all. Superior power unfairly used will leave a legacy of ill-feeling as bitter as that which now separates the once United States of America.

The Hon. S. Laing. Throughout India there is the warmest admiration of the honesty of this gentleman and the highest confidence in his judgment. He has discharged his duties with great conscientiousness and all his measures have been eminently successful, India owes him a debt of gratitude which will not soon be paid.

Comparative Taxation in India. The relative proportion of expenditure borne by each of the Local Governments of India is a question which has of late been frequently discussed. For a time it was supposed that Bengal contributed most and received least in return—the income amounting to £14,213,274 and the expenditure to £4,300,189. On the other hand, the Punjab and Madras were accused of large deficits. Further investigation showed that the prevailing ideas required some modification. Till

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*Speech, April 27th 1861.

the *Times of India* exposed the error, Bengal obtained credit for the whole of the duties collected by the customs in Calcutta. But four millions received for opium was evidently paid by the Chinese, and Colonel Baird Smith showed that half the imports went to the Upper Provinces. Bengal had no important frontiers to defend, while the Punjab had to maintain a large force on account of Afghanistan, and the Madras troops garrisoned British Burmah and a large portion of Central India.

The comparative fertility, it is evident, should also be taken into account in forming a judgment. Perhaps the great divisions of India may be arranged as follows in this respect,—Pegu, Bengal, Oude, North-West Provinces, Bombay (exclusive of Sind), Madras, the Punjab, Sind. The capabilities of the Punjab are great, but at present large tracts in the south are little better than deserts. The relative value of money is another consideration. The revenue of the Central Provinces is very small, but then the value of the produce is equally low, the want of roads rendering grain almost worthless for export.

A table published by the Civil Finance Commission affords the best means yet available for arriving at correct conclusions on this subject. The percentage of Revenue and Expenditure per head is given below:

	Bengal	British Burmah	Oude.	N. W. Prov.	Punjab	Bombay.	Madras.	Total.
REVENUE.								
Land. .. ... per head	1.09	4.12	1.55	1.40	1.22	2.32	1.90	1.50
Assessed Taxes	0.18	0.17	0.15	0.10	0.05	0.28	0.13	0.15
Stamps.	0.12	0.13	0.03	0.06	0.04	0.16	0.07	0.09
Customs.	0.52	1.11		0.01	0.20	0·66	0.10	0.27
Salt...	0.43			0.20	0.16	0.37	0.36	0.29
Opium...	0.99					1.68		0.45
EXPENDITURE.								
Law and Justice.	0.08	0.53	0 07	0.12	0-09	0.14	0.10	
Police Charges....	0.12	0.46	0.22	0.12	0.15	0.21	0.21	
Education..	0.02	0.03	0.001	0.02	0.01	0.03	0.02	

Taking the only three items which can fairly be compared, viz. Land, Assessed Taxes, and Stamps, the total Revenue of each Division per head is as follows: British Burmah, 4·42; Bombay, 2·76; Madras, 2·10; North-West Provinces, 1·76; Oude, 1·73: Bengal, 1·39; Punjab, 1·31. It will be seen that Bengal, the richest of the great divisions of India, contributes the least with the exception of the Punjab. The land revenue of Bengal, at Madras rates, would swell from 4½ millions to 7¾ millions; if taxed like Bombay, it would increase to 9 millions. The actual cultivators of the soil in Bengal, in many cases, probably do not pay much less than the Madras rates—the difference between them and the Government demand going to the Zemindars.

Ceylon.—The total revenue for 1860 amounted to £767,100. The following are the principal items: Customs, £218,883; Licenses, Spirits, £110,988; Land Revenue, £71,384; Sale of Salt, £54,246; Tolls, £53,216; Stamps, £47,963; Land Sales, £40,701; Pearl Fishery, £37,512. The total expenditure amounted to £705,440. Copious details are given in the Government Almanac, but the arrangement seems much inferior to that adopted in India. Subordinate heads are made principals. A person can see at a glance the amount paid by Government for rent; but if he wishes to know the expenditure under the administration of justice he must hunt out fifty different items, add them up, and after all not feel certain that he is correct.

The English and Indian Budgets Compared.—The *Friend of India* devotes an interesting article to this subject. The following table gives the estimates for 1861-2:

REVENUE.	*England.*	*India.*	EXPENDITURE.	*England.*	*India.*
Customs, ...	£23,585,000	£3,739,410	Interest on Debt...	£26,231,018	£4,571,940
Excise, ...	19,463,000	11,415,365*	Army and Navy...	28,301,668	15,836,000
Stamps...	8,460,000	1,216,040*	Civil Charges... ...		
Taxes, ...	3,170,000	19,121,525†	Against Income....	4,487,447	9,214,741
Income Tax, ...	11,200,000	1,948,094	Public Works.....	622,000	3,037,500
Post Office, ...	3,500,000	750,000	Law and Justice..	2,565,000	1,567,647
Crown Lands, ..	295,000		Education, &c	1,305,000	380,710
Miscellaneous,...	1,400,000	3,104,161	Civil and Political Establishments...	7,600,000	2,716,206
			Police.....		2,234,700
Total..	71,823,000	41,294,595	Total...1860-1	69,798,163‡	40,254,699**

The total population of the United Kingdom at the last Census was 29,031,164. The taxation per head, according to the above estimates, amounts to £2. 9*s.* 6*d.* In India the proportion is 6*s.* 1½*d.* The latter may seem small, but it should be remembered that, except near the Presidencies, labourers in general do not earn more than 3*d.* a day, sometimes less. In Ceylon the rate of taxation per head is 8*s.* 2*d.*

The debt of Great Britain amounts to £799,949,807; that of India to £106,965,237.

AGRICULTURE.

The Famine.—The rains of 1860 almost completely failed in the country between the Jumna and the Sutlej; and except where irrigation was available, no autumn or spring crop could be sown. The effects of the previous drought and of the confusion which had

* Spirits, Salt, and Opium † Land and Trade. ‡ Omitting the charges on account of the Chinese War
** Omitting Railway charges.

reigned during the period of the Mutinies soon became visible. "Crowds of women and children, presenting the most miserable and emaciated appearance, might be seen spread over the jungles, sifting the earth for 'Gokhroo' thorns, or picking the few berries left on the 'Ber' bushes. Grain of the most unwholesome description which had been buried for years, and which the medical officers pronounced to be almost poisonous, was exposed for sale in the Bazaars. Many poor creatures were found dead by the road-side, and deaths from starvation were of constant occurrence. Families fled from their homes in search of food, and villages and districts were rapidly becoming depopulated."

The country around Delhi, west of the Jumna, suffered most severely. The rain-fall is scanty; the soil is light; the sub-soil waters are brackish and wells must be sunk to a great depth. The *Mofussilite* gives the following description of the scene presented at Delhi, with an account of the means employed for the relief of the sufferers:

"Sir Robert Montgomery visited the Relief Asylums at Delhi on Friday at mid-day, accompanied by the members of his Staff, all the Civil Officers, and nearly all the members of the General Relief Committee. The Lieutenant Governor proceeded to visit the asylums and learn, with his own eyes, the confirmation of the reports he had received of the deep distress abroad. There are three great asylums at Delhi outside the city; one at the Khoodsea Bagh, the original Relief house, which admits only the most aged, infirm and feeblest objects of compassion, as well as the latest arrivals, who are committed to the Civil Surgeon for treatment. In this there were some eight hundred. The second place is the great enclosure of the Eedgah, in which from six to eight thousand receive a meal a day. The third refuge is outside the Delhi Gate where from three to four thousand assemble daily. This was visited first. Almost if not entirely middle-aged women with sickly young children formed the assemblage, of whom half were widows. The last pinches of want were not discernible here, as timely relief had been afforded, and had begun to tell. Brigadier Brown had formed the groups into regimental dispositions with great precision. No hurry, or noise, or confusion. All received their tickets, presented them at the door, obtained their meal, flour and salt, and went on their way, poor things, into their lonely unfriended homes to eke out their scanty day's meal, the next morning again to congregate at the same poor-house. If these people were not fed, in three days they would infallibly fall into the condition of the second class of sufferers which we will hereafter describe.

"After minutely enquiring into all details connected with the first section, so excellently organised and superintended by the Brigadier, the Lieutenant Governor proceeded to the Eedgah. As he came to the gates a crowd of miserable objects yelled outside for admittance within the precincts. Those had been excluded as being fit for work. The yells outside subsided as the gates were closed: and a melancholy scene presented itself. One-half the enormous area was completely covered by wasted files of human beings. In every direction and in every posture of apathy, disease, despair, and prostration were lying about the hollow-eyed wretched victims of the dreadful visitation, almost too far gone even to care to creep among the long rows of rags, squalor and half-nakedness.

"Sir Robert paced slowly down the lines in amid almost unbroken and painful silence, pausing now and then before some gaunt and wan figure to ask whence he came, to be answered only by mute gesture or exhausted effort at articulation. Out of more than six thousand not one could be pointed out as fit for a quarter of an hour's ordinary work. It was painful enough to reflect, after viewing the remnants of human beings whom charity had reached, upon the thousands who must have been, and must be, perishing in the highways and byeways daily. The distribution of chuppatties and dall to this gathering takes four hours a day. Lalla Mahesh Das aids largely out of his own purse in the support of these people, and Mr. O. Wood, Assistant Commissioner, aids zealously in the charitable, but painful, business of superintending the alleviation of so much human suffering. Each of the homeless beings, as they receive into their tattered shreds of garments their food, pass out through the wicket to lie about and nestle among the rocks and stones until the next morning — not a few perhaps to die in the interim. Each has a wooden ticket bound round his right wrist which he is not to remove. The men's tickets are oblong; the women's square, and the children's hexagon. Thus no one can present a stolen ticket and get double food. Nor can he possess more than one, as it is tied to his wrist, and by no other way of presentation, and at no other than at the appointed time, will the bearer be entitled to food that day. They enter until 12 A. M., doors are then shut; they are mustered and inspected at 1 P. M, and food is distributed until all have received. Those fit for work are daily eliminated, and sent off to work with passes. His Honor expressed himself completely satisfied with the arrangements, and after desiring that the rule should be relaxed, this once, on the occasion of his visit in favor of the vociferous crowd outside, passed on to the third and last central asylum. This is enlarged from the original poor-house which has always been in existence at Delhi. The peculiarity of the last mentioned asylum at the Eedgah is, that hope is afforded that many will recover after a week or a fortnight, and pass out again fit to earn sustenance by daily labour. But at the Koodseah Bagh it is almost past hope. Here death steps in and relieves daily from 8 to 9 of their sufferings. The coming spectacle of human woe here exhibited, surpassed all that can be written about it, and adequately justified the earnest appeals for aid, as well as the munificent responses to those appeals. With their skeleton shapes, just covered by skin, hanging in thick wrinkles, the famished are brought in, some to struggle into life, most to die from the mere effort at eating."

Colonel Baird Smith, deputed to visit the Famine Districts, drew up two elaborate and suggestive Reports. *The Friend of India*, from the second Report, gives the following summary:

"More than thirteen millions of people, or nearly the population of Spain, were affected by the famine Of these four and a half millions, nearly twice the population of Scotland, suffered cruelly, and half a million died. Four millions of acres were thrown out of cultivation, and the peasantry lost in cattle and produce nearly five million sterling The State remitted £400,000 of revenue, and spent £250,000 on public works Besides the untold aid given by private parties on the spot, India contributed about £45,000 and England £120,000."

Numbers of orphan children were received by Missionaries.

The Church Missionary Institution at Secundra, near Agra, which at the beginning of the year contained 32 orphans, received 569 during the famine, of whom 137 died. Father Lewis of Agra at the end of the year had 165 orphans under his care; Dr. Butler at Bareilly had 159; Mr. Scott of Futtehghur, 38; Dr. Campbell of Saharunpore 80; and Mr. Burrell of Cawnpore twenty or thirty.

The General Administration Report for the North-West Provinces contains the following satisfactory statement:

"Though petty thefts and simple burglaries may have increased in number as compared with the few preceding years, there have been during 1860-61 no grave riots, no extraordinary number of highway robberies, no plundering of grain stores, no increase in crimes of violence. The whole Province of Rohilcund, it is known, was disorganised in 1837-8 by these crimes, and as many as 1100 people were under trial in one district at one time. In 1860-61 not an extra policeman has been entertained, and property has been little less secure than in seasons of prosperity."

The rains following the drought were unusually heavy, causing extensive inundations. The invalids at Chunar lost their all; portions of Lower Bengal were submerged and the crops destroyed. Pestilence ensued, in the Hooghly district when the waters subsided Its effects are thus described by a contributor to the *Paridarshak:*

"The funeral fires are constantly blazing like the conflagration of a forest. In the streets and ghauts are always heard the doleful sounds of Haribol! Haribol! When the destitute and helpless die, they are thrown into the river."*

Cotton.—At different periods during the last forty years expensive experiments were made by the East India Company for the improvement of Cotton. Supplies of seed were obtained from America, experienced Cotton Planters from the United States were engaged, improved machinery was introduced. When it was shown that a better quality of Indian Cotton might be raised, Government retired from the field, which could only be occupied by private enterprise. Manchester preferring the superior slave-grown article, did little or nothing to second the efforts of Government. A crisis came in 1861,—war cutting off the supply from America. Every effort was made by the Indian authorities to meet the emergency. Commissioners were appointed to visit the principal Cotton producing districts, circulars were issued applying for information, prizes were offered for the best Cotton, and large sums of money were voted for the improvement of roads.

The obstacle to the extension of Cotton cultivation in India is the fact, that as soon as English manufacturers can again obtain supplies from America, the Indian product will be neglected. The results of the inquiries of Government are thus embodied in the Calcutta official *Gazette*:

Quoted in *Indian Reformer*, December 27, 1861.

1. That there is already grown in India, a vast supply of Cotton, capable of increase by extended cultivation consequent on increased demand.

2. That the large portion of the existing demand which is now absorbed by the local manufacturers is, to a considerable extent, capable of diversion, if increased prices are offered by exporters.

3. That while the latter result may, to some extent, be immediate, the former requires the lapse of at least one season after the demand arises, and some prospect of a continuance of that demand.

4. That every rise in price of Indian Cotton in England, however small, if likely to be permanent, exercises an immediate effect on the export of Cotton from India to England.

5. That the quality is capable of great improvement, but by a more tedious process.

The Indian ryot is perfectly willing to grow Cotton if he finds that it pays better than other crops. But rumours of high prices at a distance have no effect upon him—some one on the spot must agree to take his cotton on such and such terms. He is accused of adulterating cotton. The explanation is easy. As a general rule, no difference is made in the rate at which it is received.

The Calcutta Chamber of Commerce, in an address to the Hon. S. Laing, thus states the case:

"We would only briefly remark, that if those interested in the consumption of Cotton in Great Britain, will put their own shoulders to the wheel in this, the time of their adversity, they will find the people of this country, both European and Native, willing to help them. The fact is established that Cotton can be produced to almost any extent in India; but the fact is not yet established that Indian Cotton will always find in Lancashire a profitable market."

The import of Cotton into the United Kingdom in 1860 was as follows:

American	Bales	2,579,759
Brazilian		101,623
West Indian		9,929
Egyptian		110,009
East Indian		562,674
Total Imports		3,363,994
Exports		609,000

The prices of Cotton per lb in Liverpool on the 31st December of each year are given below:

	1850.	1855.	1860.	1861.
Orleans.....	6½—9*d.*	4¼—8*d.*	4¾—9*d.*	9—13½*d.*
Surats.....	4½—6*d.*	3 —5*d.*	4¼—5¾*d.*	5¾— 9½*d.*

"Tempted by such prices, Bombay sent all her available Cotton to Europe, and thus increased her exports from 497,649 bales to 955,030 bales. The export to China, however, fell from 205,161 bales to 67,209 bales and the increased supplies to Europe, therefore, were

composed of 137,852 bales diverted from China and other markets, and of 319,429 bales of actual increase upon the gross export of the preceding year."*

Of the whole export from Bombay of 355,393,894 lbs. in 1860-61, 345,927,971 lbs. were imported from the following places :

Guzarat,.....lbs.	145,722,315
Concan,.....	90,967,899
Malabar and Canara,.....	55,182,181
Cutch,.....	53,508,196
Arabian and Persian Gulfs,.....	143,808
Kurrachee,.....	32,572
Goa,.....	586,236
Other Places,.....	74,764
	345,927,971†

In the Madras Presidency during 1860-61 the number of acres under cotton cultivation amounted to 1,060,577, bearing an assessment of £128,630. The exports were as follows :‡

Canara,.....lbs.	51,030,380	Sent chiefly to	Bombay.
Malabar,.....	2,240,129	do	do.
Tinnevelly,.....	13,389,944	do	Britain.
Masulipatam.....	458,070	do	Bengal.
Rajahmundry,...	404,227	do	do.
Vizagapatam,....	108,756	do	do.
Madras,.....	11,803,760	½ Britain	¼ Bengal.
	78,803,760		

The quantity of Cotton exported at present from the Bengal Presidency is small. The *Friend of India* gives the amount in 1859-60 as 4,227,360lbs. There will probably be a rapid increase.

Of 986,600 bales of East Indian Cotton imported into Britain in 1861, the consumption amounted to 355,300 ; the quantity re-exported was 409,100 bales.

Opium.—The following information is collected from the *Times of India* :

In Bengal the cultivation of the poppy is prohibited except under the special license of the collector ; but every man that pleases to apply for it is allowed a license, upon undertaking to deliver the juice to the Government factories of Patna and Benares at a certain fixed price. The manufacture of opium is wholly prohibited, and is exclusively carried on at the Government factories. The drug when prepared is sent down to Calcutta in chests of 164lbs. each, and

* *Times of India*, February 12, 1862.
† *Friend of India*, December 26, 1861.
‡ Wheeler's "Hand-Book to Cotton Cultivation in the Madras Presidency."

there sold to the highest bidder at monthly auction sales. Although neither the cultivation of the poppy, nor the manufacture of the drug, is prohibited in the Bombay Presidency a duty of Rs. 12 per Surat seer is imposed upon the production with the virtual effect of prohibition ; but the extreme prices commanded by the drug during the gambling operations of the last three seasons, have led to the production of several thousand chests a year in some of the Guzarat Collectorates. Nine-tenths, however, of the opium that finds its way to Bombay is grown in territories of the native princes of Central India, chiefly Malwa, and this opium is allowed to pass the frontier only upon a payment of a duty of 700 Rs. per chest of 140lbs.

The following table gives the quantity produced, with the net proceeds to Government, during the last five years.

	Malwa, Chests. 140 lbs.	Net Receipts.	Patna, Chests. 164lbs.	Net Receipts.	Patna. Profit per Chest.
1856-57	29,944	£1,156,540	43,902	£2,702,764	£ 61
1857-58	36,355	1,616,226	32,686	4,321,703	132
1858-59	41,137	1,444,476	27,175	3,896,534	143
1859-60	32,731	1,536,278	21,366	3,635,286	170
1860-61	44,013	2,440,000	29,360	2,773,967	94

The duty on Malwa opium from 1847 was Rs. 400 per chest. In 1859, it was raised to Rs. 500; in 1860 to Rs. 600; and in 1861 to Rs. 700. The increase in the price of opium arose partly from diminished production in Bengal, partly from speculation or gambling. Prices fell rapidly in China. A panic ensued among the Marwari opium merchants. Three hundred of the wealthiest Marwari families of India fled across the frontier to escape the summary processes of the Malwa Courts for the recovery of debt.

It was asserted that the cost of opium was driving the Chinese to grow it on their own account. The British Government is now stimulating its production by increasing the rates allowed to the cultivators for the juice. As a slight set-off, opium cultivation has been suppressed in Assam.

"It was the custom of each cultivator to grow a small plot of it in the immediate neighbourhood of his house for domestic use. This extraction and preparation of the poppy-juice generally extended to the women and children of the family. The result of this was, that the Assamese acquired the habit of eating large quantities of the drug, even before they could walk. The whole population was believed by local residents to be demoralized by this practice, and since 1840 there have been endless appeals from officials and non-officials to extend to Assam the prohibition against poppy cultivation which has all along existed in the other provinces of Bengal. It was never proposed to deprive them altogether of this luxury, but to substitute for the indigenous drug the opium which is prepared at the Government agencies; the impression being that a family which would consume unlimited untaxed opium when all they had to do was to gather it from their own fields, would hesitate before going

to a distant shop to purchase the taxed article for cash. For many years the Government have resisted the entreaties of officials and planters to carry out this measure, because it was thought that to prohibit the indigenous cultivation with one hand and to introduce Government opium with the other would make Government obnoxious to the imputation of endeavouring to raise the revenue under the plea of mending the morals of the people."*

Some suppose that opium-smoking shops are confined to China. This is a mistake. In the principal cities of India there are such shops licensed by the British Government.

Tea.—The cultivation of tea has increased rapidly in India during the last five years. It was known to a few individuals as early as 1823 that the tea-plant was indigenous in Assam. No attempt, however, was made at cultivating it till about 1835. Experiments were commenced about the same time in the Himalayas. In 1855, the tea-plant was found growing wild in Cachar. The district was infested by tigers, and the revenue was only 5000*l.* annually. It now contains more than 80 European settlers, and the revenue has been quadrupled. Tea cultivation, besides opening a rich and productive field for European enterprise, affords profitable employment to the wild tribes in the neighbourhood.

	Extent of Grants in acres.	Acres now under Cultivation.	Estimated crop for 1860-1.	Number of Labourers Employed.
Assam.....	74,240	20,945	lbs. 1,705,130	12,390
Cachar.....	68,149	5,957	197,880	5,327
Darjeeling.....	21,865	3,251	62,600	2,834
	164,254	30,153	1,965,610	20,551

From the Government Gardens in the Himalayas, the tea-plant continues to be scattered broadcast over the Hills and Dhoons of the North-West Provinces and the Punjab. To Companies and private parties the large quantity of 75 tons of seeds, and 2,800,000 seedling plants have been distributed gratis during the last season, and 42 tons of seed, and 4,000,000 of plants, reserved for the extension of the plantations.†

The *Friend of India* says, "We have nearly 250 tea plantations in India, with a yield of more than 2 million pounds of tea, which will every year increase. At the low average valuation of a rupee a pound this represents a trade of £200,000."

Flax.—"A small experiment has been carried on for several years to show the superiority of Russian flax to the produce of this country. Plants raised from the Russian seed vary in height from 3½ to 4½ feet, while those of the latter seldom range more than 2

* *Indian Empire.*
† Administration Report, N. W. Provinces, 1860-61. p. 85.

or 2½ feet. Dr. Jameson has been authorised to take up 50 acres of land for the production and acclimatization of flax seed of the best quality; also to provide for the importation of one ton of the best flax seed, and of six sets of such necessary implements as cannot be made up in this country."

A Company established at Belfast, for the cultivation of flax in the Punjab, has during the past year, deputed an agent to Sealkôt, in which district an area of 1070 acres has been sown with flax.

Chinese Mulberry.—Silk cultivation is now attracting considerable attention in the Punjab, and to enable parties to rear plantations, Dr. Jameson has distributed in very large numbers, cuttings of the *Morus Multicanlis,* and of another fine variety of Mulberry, lately received from China, from one of the finest silk districts.

Tallow Tree.—Attempts are being made to naturalise the Chinese Tallow Tree in the North-West Provinces and the Punjab. It is thriving well in Gurhwal and Kumaon. Tallow and oil are procured from its seeds; its wood is hard and durable; and its leaves yield a black dye.

Chestnut.—The Edible or Spanish Chestnut, which was introduced some years ago from China, has seeded freely this season, and will, therefore, soon become abundant throughout the Hills of the North-West Provinces. In Spain chestnuts form a staple article of food among the agricultural classes.

Hop Plant.—The Hop Plant has been grown to a considerable extent this season in the Deyra Dhoon. The hops obtained have been pronounced by Mr. Mackinnon, brewer, Mussoorie, equal to the finest imported from England.

Imphee.—The African Imphee, lately naturalised in the Julundhar Doab, is said to be valuable for fodder. Experiments in its cultivation in the Bombay Presidency have been continued with considerable success.

Cinchona.—"No man" says the *Madras Times,* "who has lived six months in India is unaware of the great prevalence of agues or malarious fevers A country, thinly peopled, vast tracts of which are covered with dense and impenetrable forests, subject to violent monsoon rains and alternating droughts, and where enormous quantities of vegetable matter are constantly undergoing decomposition, must necessarily furnish all the materials for the most deadly forms of fevers Accordingly we find by reference to statistics* that in Bengal from 1812 to 1853-4 there died of fevers 10,837 European soldiers. In Bombay from 1804 to 1853, 4,221, and in Madras in 19 years, 808. In other words, in Bengal for forty years 273 men per annum died of

* Ewart's Vital Statistics of the Armies of India.

fever or a European regiment disappeared from the face of the earth every fourth year. On looking carefully into the statements we find that for the first 20 years 6,298 died; while for the last 20 years only 4,539 died; and that too in spite of a larger force and a much greater number of admissions. The percentage of deaths to admissions became reduced from 4·02 to 1·902, and this, as stated by Mr. Ewart, is unquestionably due to the liberal employment of Cinchona, and Disulphate of Quinine. A further comparison of the most recent with the most remote periods confirms the truth of this argument. Thus in Bengal from 1812 to 1815 the strength was 29,451—admissions from fever 24,992—deaths 1,626. From 1850 to '53—strength 84,143, admissions 4,357, deaths 849, or a reduction of mortality from 6·50 to 1·006. In the other Presidencies the results are similar. 'There is herein demonstrated a clear saving of human life during the recent periods of observation when contrasted with the remote periods. Out of 40,000 Europeans in Bengal, the annual saving of lives, exclusive of that consequent on the smaller proportion invalided, amounts to 1800; out of 15,000 in Bombay to 147; and out of 20,000 in Madras, to 38; in all India out of 75,000 European troops, a total saving of 1,985 soldiers, or of two regiments each mustering nearly 1,000 men. The total saving to the exchequer according to those data, is no less than £198,500 sterling.' Again, 'to reiterate the importance of this subject from the lowest point of view in which it can be considered, for every £1,000 spent in the purchase of Quinine and Cinchona bark, the Government receives an unfettered and immediate return profit of nearly £3,246—in European lives.'"

The *Friend of India* thus describes the introduction into India of the plant yielding quinine:

"When Lord Stanley was in the India Office, Mr. Markham a clerk who, having been in youth a midshipman, was well acquainted with the South American coasts, induced him and subsequently his successor Sir Charles Wood, to send him to Peru for the purpose of procuring Cinchona plants and seeds in their natural home. Mr. Markham is no Botanist, but he proved himself a man of great energy and intelligence. He secured a number of plants, most of which died from exposure to the heat of the Red Sea, and all of which are now, we believe, extinct. But he made an arrangement with a Mr Spruce in Chili, whose profession it is to supply the Botanists of Europe with specimens of the flora of South America, to despatch seeds of the Cinchona to India from time to time. These have germinated freely in Ceylon and on the Neilgherries, but the young plants are far from safe. We have the greatest hope of four plants which were brought from Kew by Dr. T. Anderson of the Calcutta Gardens, and have so flourished in Ceylon that they have already become eight. Dr. McPherson, the Inspector General of Madras Hospitals, in the course of a ramble to Java in search of health, entered into correspondence with the Dutch authorities on the subject of their successful experiment, but being unaccredited he met with small success.... Lord Canning at once shewed a personal interest in the experiment, wrote with his own hand to the Governor General of the Netherlands India, was met by the warmest assurances of assistance and shortly after by substantial proofs in the shape of seeds and seedlings from Java, which have now been planted out. Still it was felt most keenly by Sir W. Denison that there was no one in Madras practically acquainted with the culture of such delicate and valuable plants, and Lord Canning resolved to send Dr. T. Anderson, who had for six months studied the experiment

in Kew and was the first to raise the subject of Cinchona cultivation six years ago, to the Dutch authorities on a scientific mission."

Dr. Anderson returned to Calcutta from Java with 412 Cinchona plants of three species and with half a million of seeds. He afterwards proceeded to the Neilgherries, to superintend personally for a time the experiment. This collection from Java added to the stock 48 of the valuable Calisaya. At the close of 1861 there were 8613 Cinchona plants in the Ootacamund garden. From the efforts now made to extend the cultivation, in a few years India may not only supply her own wants, but export quinine.

Conservancy of Forests.—The attention of Government has been forcibly directed to the great importance of a supply of timber, by the fact that the progress of the Indian railways has been seriously impeded by the want of sleepers. Some time ago, Dr. H. Cleghorn was appointed Conservator of Forests in the Madras Presidency. Teak plantations were formed on the Western Coast; Australian trees of quick growth and yielding valuable timber, were planted in the Neilgherries; and steps were taken to prevent indiscriminate cutting in the Government forests. Last year Dr. Cleghorn was directed by Lord Canning to visit North India to report upon the measures to be adopted to secure a supply of timber in that part of the country.

Coffee.—The cultivation of Coffee is rapidly extending in Wynaad, Mysore, and Coorg. The exports from the Madras Presidency, which in 1851-52 amounted to only 35,013 cwt., had increased in 1860-61 to 165,816 cwt., worth £324,170.

CEYLON.

Coffee.—Next to Brazil and Java, Ceylon is the greatest Coffee-growing country in the world. The produce exceeds the entire consumption of the United Kingdom. The exports during the last five years were as follows:—

	Cwt.	Value.
1857	602,266	£1,496,645
1858	544,507	1,337,122
1859	589,778	1,467,496
1860	620,132	1,574,033
1861	648,033	1,656,733

Rice, Cocoa-nuts, and Cinnamon are the three other staple products of the Island. New objects of cultivation, some of which are noticed below, are gradually being introduced by G. H. K. Thwaites, Esq., Director of the Government Botanic Garden, near Kandy. The same gentleman is publishing a valuable work on the Botany of Ceylon.

Cinchona.—The experiment of introducing this plant into the Island has been very successful. Eight hundred plants have already been raised from seeds. An experienced gardener was sent out from Kew to take charge of the plantation near Newara Ellia. A few plants of the most valuable variety are there growing vigorously.

Tea.—From the numerous plants now in the Botanic Garden, a considerable quantity of seeds can be furnished.

Gigantic Bamboo.—A few young plants have been sent to Colombo and Ratnapoora, where they are now growing luxuriantly.

Manilla Hemp Plant.—This grows so freely in the Botanic Garden, that there is a sufficient quantity for free distribution. The fibre is very easily separated in a sufficiently clean state for the manufacture of mats and bags of excellent quality and of great strength. Ripe seeds have been sent to England, India, and Australia.

Japan Wax Plant.—A few seeds of this plant have been sent for trial to the Cinchona Garden.

Agricultural Statistics of Ceylon.

	Paddy.	Other Grain.	Coffee.	Cotton.	Tobacco.	Pasture.	TOTAL.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
PROVINCE.							
Western, ...	151,845	14,506	21,406	28	12,993	28,456	229,234
N. Western,...	...	no	information.		...	...	...
Southern, ...	121,240	78,777	2,751	503	2	31,478	234,751
Eastern,... ...	47,571	3,056	...	423	431	107,516	158,998
Northern, ...	72,469	24,858	...	155	4,037	...	101,519
Central,... ...	71,207	9,450	95,726	3	55	185,744	362,186
Total...	464,332	130,648	119,883	1,112	17,519	353,194	1,086,689

Number of Live Stock : Horses, 4,859 ; Horned Cattle, 746,551 ; Goats, 51,718 ; Sheep, 48,042.*

GEOLOGICAL SURVEY OF INDIA.

In 1851, Mr. Oldham, the Director of the Irish Survey, was appointed by the Court of Directors to conduct the Geological Survey of India ; but till 1857 his staff was too limited to enable much to be accomplished. Every year now witnesses satisfactory progress. The following summary is given, by the *Friend of India*, of the work done during 1860-61.

* Government Almanac for 1862. p. 202.

"The examination of the Monghyr District and the zillah of Behar has been completed. The alluvial deposits of Shahabad, Tirhoot, of parts of Purneah, Goruckpore, Azimgurh and Ghazeepore, have been surveyed. A large part of the Rewah country joining on to the results of the previous work in the Nerbudda district already published, has been gone over, and this part is now steadily coming eastwards to unite the nearly completed Survey of Central India with that of Bengal. The examination of the Sewalik and Sub-Himalayan Hills from the Ganges to the Sutlej and Kangra, has been nearly finished, so far as their physical relations are concerned. A most important work has been accomplished in the completion of the map of the great Rancegunge coal-field, which is about to be published on the large scale of one inch to the mile, along with the detailed report on the Geology of the whole district. The maps of the Rajmahal hills and Bhaugulpore will be finished before the Railway is opened to the latter place, when amateur geologists will have a guide to the whole country. In Madras one party is now completing the survey of the Salem and South Arcot districts and another has gone over a fair area of Cuddapah and Kurnool. The geological map of the Trichinopoly district is now ready for the engraver. The report on this part of Madras, which is, of perhaps all districts, of the highest geological interest, is nearly ready. The examination of Pegu was begun during the past year and a considerable part of Henzada was gone over. The discoveries made during the year in Indian fossils were unusually interesting and important. During the examination of the Ranigunge field, reptilian remains were met with containing, along with the Labyrinthodont, traces also of the Dicynodont reptiles, a group of which no evidences have hitherto been found except in South Africa. This will afford important aid in deciding the long disputed question of the position in the geological scale of the coal-bearing rocks of India." *May 9th.*

Coal.—Of all the coal-fields at present known and worked in India, that of Ranigunge, a district in Bengal, distant about 140 miles north-west from Calcutta, is the largest, embracing an area of 500 square miles. So long ago as 1774, coal was known to exist there, and was even worked in 1777. Notices of this field were made in 1829, and again in 1831 and 1838, but it was not till 1845 and 1846 that it was carefully examined and mapped. In 1839, the number of tons of coal imported into Calcutta from Ranigunge was 3,570; in 1846, it was nearly 10,000 tons. Since the opening of the railway, the number of collieries has greatly increased. In 1860 there were 42 collieries producing on an average a yearly supply of 282,000 tons of coal. These collieries are of various sizes, from that producing an out-turn of 60,000 or 70,000 tons, to small quarries a few feet square, worked by half-a-dozen coolies. There are two modes of working, namely by pits, and by quarrying on the out-crop of a seam of coal. The pits are of comparatively small depth, and are very inexpensive; they are invariably circular, and are generally sunk in pairs; the majority do not exceed 100 feet in depth, and no pit yet sunk exceeds 230 feet. The coal seams vary, it would seem, very much in thickness; the thickest is that at Kasta, where the bed is 35 feet from top to bottom. The coal is extracted in galleries crossing each other at right angles, square

posts or pillars of coal being left to support the roof. The tools used by the workmen are iron bars, large sized hammers, and wedges. An opening at the side of the end of the gallery is made, and wedges and crowbars are driven into the points which bring down the coal from the side of the part cut into. In mines under native management the galleries are often very irregular. The coal when cut from the mine is carried to the bottom of the shaft by boys, and raised in iron buckets, containing each from 3½ to 5 cwt. of coals. In a few of the mines, steam power is used, and every year the number of drawing engines is found to be increasing. The steam engines are mostly small, seldom exceeding 25 or 30 horse power. The water in the mines is also raised by the same agency, but the majority of mines in the Ranigunge district contain but little water except when first opened. There is some difficulty in obtaining an adequate supply of labour. A good miner can get out about 2 cwt. a day, for which he receives sixpence.

The Ranigunge coal belongs to a variety of non-coking bituminous coal, with a large proportion both of volatile matter and ash. A good sample subjected to analysis gave the following results :

	Ranigunge.	Newcastle Bituminous.	Newcastle Caking coal.
Fixed Carbon.	52.5	57.0	83.6
Volatile ...	36.5	37.6	13.9
Ash ...	11.0	5.4	2.6

Besides the Ranigunge coal-field, there is a small one in the Rewah territory to the south of the river Soane, but the out-turn is limited. The Nerbudda valley has long been known to contain coal, but owing to its distance from any available market, it has not been worked to any extent. Some years ago a small quantity was brought down by boats to Broach by the Nerbudda river, but the many dangerous rapids which were met with in the route, render this means of communication impracticable for purposes of commerce. The Nerbudda Coal and Iron Company have, however, commenced operations, and as the railway progresses towards that part of India, they will in all probability be able to work the mines profitably. In the North-West Provinces no known workable coal would seem to have been found. Seams of lignite occur along the base of the Sub-Himalayas, but it is very questionable whether it will turn out to be of any practicable use. No coal is known to occur in Oude, and the same may be said of the Punjab, except in so far as patches of lignite are concerned, which are met with as in the North-West Provinces. In Scinde, some coal is found in irregular patches of variable size in the Synah valley, and was worked by means of pits by the Scinde Railway Company. It was first established in 1857, and 160 tons were extracted, after which, owing to its irregularity, it was abandoned

No coal is known to occur in the Presidency of Bombay, nor is there any in the Nizam's territory. A small coal-field is known to exist in the Nagpore district near Umret, but as it is on the Nerbudda border, it may be considered as a continuation of the Nerbudda deposits. In Madras no coal is found, though it has been said that it occurs on the Godavery or some of its tributaries. As yet however nothing but black shales have been met with, and these will not support combustion. They are considered also to be of a different age from the coal-bearing rocks of India.

The total amount of coal raised during 1860 from all the mines in India, excepting those in the Sylhet Hills and the Rewah territory, is put down at 370,260 tons, a very insignificant quantity when compared with our English mines, where the annual amount raised is 72 millions of tons.* In 1857, 329,157 tons of coal were imported from England into India.

Artesian Wells.—"Dr. H. J. Carter has reported to the Bombay Government against the feasibility of boring Artesian Wells in the Deccan. Sedimentary strata of which the lowest is composed of clay, superposed on each other and elevated so that the incline formed by the surface of the clay stratum is as high as the mouth of the 'bore,' with a considerable fall of rain, are the requisites of success. Apart from the question of rain, there are no such strata in the Deccan. From the north of the province of Malwa to the Malabar Coast near Vingorla, and from Bombay to Nagpore in the east, Western India is covered with a sheet of trappean rocks upwards of 5,000 feet thick on the coast on the Concan, and gradually thinning out to 400 feet or less at Nagpore, which has been more or less broken up in all directions."†

PUBLIC WORKS.

The total Public Works Expenditure in India under the control of the British Government during the year 1860-61 was £3,917,184.‡

	New Works.	*Repairs.*	*Total.*	*Percentage of total outlay.*
Military Buildings. ...	£643,854	£130,575	£774,429	22
Civil do.	257,506	87,972	345,478	11
Agricultural Works	233,661	352,660	586,321	17
Communications	319,627	321,279	640,906	18
Miscellaneous	91,593	24,001	115,594	4
Public Works	1,546,241	916,487	2,462,728	...
Contingencies	...	...	307,466	9
Establishment Charges	...	...	681,220	19
		Grand Total,	£3,451,414	100

* Abridged from *The Times of India*, March 31, 1862. † *Friend of India.*

‡ Exclusive of £107,519, estimated foreign expenditure in Mysore and the Hyderabad Assigned Districts.

To the above should be added Electric Telegraph charges, £187,000; Government outlay for Railway control and purchase of land, £162,389; chargeable to Local funds, £223,900. Including the expenditure on Railways the total amount is about twelve millions sterling, a charge of 28 per cent. on the entire revenue.

Exclusive of Railways, the expenditure for new Military Buildings is 19 per cent. of the whole, and forms a charge of £1-17-10 per cent. on the whole revenue of the country. It ranges from a minimum of 8*s.* 4*d.* per cent. in Bengal to a maximum of 28½ per cent. in the Straits. In Madras it is only 17*s.* 10½*d.*; in Pegu £6. 4*s.*; and in Oudh £1[illegible]. 5*s.*

Speaking roughly it may be said that military works, works of public improvement, and establishments absorb each one-fifth of the whole expenditure, repairs one-fourth, reserved for unforeseen contingencies, one-tenth, civil buildings one-twentieth.

The whole outlay of every kind in the Public Works Departments is £3-11-6 per square mile and about 6 pence a-head of the population, and is a charge on the revenues of 9½ per cent.

The allotments to the several Governments were as follows:

		Per cent. of its Revenues.	Per Square Mile.			Per Head.		
	£.		£.	s.	d.	£	s.	d.
Madras, ...	620,000	10	4	10	7	0	0	6
Bombay, ...	505,000	8·2	3	11	11	0	0	10
Bengal, ...	514,917	4·9	2	0	8	0	0	3
N. W. Provinces, ...	610,000	9·2	5	13	0	0	0	5
Punjab, ...	510,000	16	5	6	8	0	0	8
Oudh, ...	250,000	20·9	10	0	0	0	0	9
Nagpore, ...	60,000	14·7	0	15	8	0	0	3
Pegu, ...	123,710	28	3	18	7	0	2	10
Tenasserim and Martaban,	22,500	15	0	11	10	0	1	5
Straits, ...	67,968	51·5	43	3	1	0	6	9
Hyderabad (British charges,)	55,000	...	...			...		
Coorg, ...	1,800	7·1	0	17	0	0	0	3

The following are the sums allowed for works estimated to cost £10,000 and upwards:

	Estimated Cost.	*Expended up to 30th April 1860.*	*Sanctioned for 1860-1.*
MADRAS.	£	£	£
Alterations and Repairs of Fort St. George, ...	40,290	17,277	11,513
Barracks at Bangalore, ...	100,971	32,210	14,879
Do. Jackatallah, ...	140,673	108,421	16,795
BOMBAY.			
Harbour Defences, ...	250,000	...	15,000
Barracks at Wanowree, ...	67,570	34,326	12,397
Do. Mhow, ...	57,697	12,200	10,100
Improvements to Kurrachee Harbour, ...	137,000	4,000	25,000
Mitrow Canal (Sind)...	43,315	...	15,000
Agra and Bombay Road from Mhow to Diwas Boundary, ...	21,935	...	14,000
BENGAL.			
Land for Dock yard and Garden Reach Road, ...	23,396	...	23,396
New Opium Godown at Calcutta, ...	18,500	5,000	13,500
New Copper Mint, ...	...	...	15,000
Darjeeling and Caragolah Road, ...	11,843	8,800	12,000
NORTH-WEST PROVINCES.			
Barracks at Cawnpore, ...	90,000	32,000	10,000
Do. Bareilly, ...	70,000	15,000	13,000
Do. Jhansi, ...	70,000	13,880	10,000
Do. Gwalior, ...	55,000	21,000	24,000
Futtehghur Branch of Ganges Canal, ...	150,489	48,756	15,000
Distribution Channels on the Ganges Canal, ...	...	182,689	49,956
Works on Main Line of Ganges Canal, ...	1,334,407	1,437,491	10,000
Agra and Bombay Road in Gwalior Territory,...	120,812	...	15,800
PUNJAB.			
Barracks at Delhi, ...	...	...	10,000
Baree Doab Canal* ...	1,350,949	1,004,138	53,772
Channels, ...	174,500	8,492	10,000
Lahore and Peshawar Road, ...	1,080,000	736,414	50,000
Sutlej and Beas Road, ...	..	...	12,500
Bridges on Grand Trunk Road, ...	...	...	25,000
OUDE.			
Barracks at Lucknow, ...	314,833	200,051	155,067
Do. Roy Bareilly, ...	106,306	48,831	
Do. Seetapoor, ...	106,411	42,023	
Do. Fyzabad, ...	106,738	36,969	
Do. Gondah, ...	83,882	40,250	
PEGU.			
Alguada Reef Light House, ...	46,435	...	20,000
STRAITS.			
Barracks, Singapore,...	69,316	...	36,000
HYDERABAD.			
Barracks at Trimulgherry, ...	...	...	30,000

* By recent orders a much larger expenditure has now been devoted to the distributing Channels and the outlay on the main works has been curtailed accordingly.

IRRIGATION WORKS AND CANALS.

Bengal.—Two important projects for the irrigation of portions of Orissa and Behar, have been proposed. The East India Irrigation and Canal Company has been recommended to send out an Agent to treat with the Government, and to make himself personally acquainted with the peculiarities of Orissa and its people. A plan has been prepared to irrigate a part of Behar from the Soane.

North-West Provinces.—The failure of the usual rains caused very great distress throughout large districts. Unfortunately the Ganges Canal, the principal irrigation work, could not supply sufficient water at a time when it was much required. To save outlay, the water is thrown into the canal head by a boulder dam, thrown across the river once a year. An early flood carried it away. One of the channels was completely choked up with boulders, and some weeks elapsed before it could be re-excavated. Plans are being prepared for obtaining, by means of a masonry dam, a permanent command over the river during the rains. Still, the canal has been of very great benefit.

A paper in the official supplement to the *Gazette* estimates that the Ganges Canal has covered 600 square miles with cultivation since November exclusive of the Sugar and Cotton Crop, and will throw into the market 339,243,840lbs. of grain, each lb. of which will amply feed one man, daily. Captain Turnbull, the Superintendent General of Irrigation, bases his estimate on his experience of the Eastern Jumna Canal, and the Lieutenant Governor of the North-West considers the calculation not unreasonable. "Thus the above quantity of food, which could not otherwise have been produced this year, will have saved 339,243,840 men for one day, or 464,718 men, 465,718 women, and 464,718 children for a whole year; it will have produced fodder sufficient to keep from starvation the cattle of the districts through which the Canal has passed; it will have caused a circulation of coin to the amount of not less than 1,200,000 pounds sterling, it will probably have saved the Government from making remissions of land revenue to the amount of £180,000 or £200,000 the very least, and it cannot fail to produce a very great impression on the minds of the people."

The receipts and expenditure on the Ganges Canal have been as follows:

	Capital Expended to end of year.	Maintenance and Repairs.	Income.	Deficit.
1857-58	£1,757,547	£25,315	£8,879	£16,436
1858-59	1,788,406	45,954	16,355	29,598
1859-60	1,826,387	46,313	30,510	15,803

The receipts for 1860-61, estimated at £60,000, will more than cover the working charges. Orders were issued during the year for

the prosecution of the Futtehgurh and Boolundshuhur Branches, partly with a view to the employment of the starving population.

The want of distributing channels has been one great reason why the income from the Canal has not been greater. A considerable sum has been appropriated to their construction.

The Eastern Jumna Canal has yielded 12 per cent. on the capital. The outlay to 1859-60 amounted to £140,286; the repairs during the year to £9,122, the income to £25,927.

The Punjab.—The Western Jumna Canal has yielded a profit during the year of £17,067. The entire outlay on the canal since the commencement was £164,966. The bed of the canal, however, is in many places above the level of the country, and interferes with its drainage. Swamps are formed; the soil is deteriorated; worst of all, with the excess of water up comes from below a coating of salts, which has for several years past gone on spreading, and has unquestionably not only injured the productive powers of the land, but impaired the physical condition of the people. Improvements are now being effected. The past year was the first year of *Revenue* from the Baree Doab Canal. The area irrigated amounted to 90,508 acres; the total income to £22,688. The whole projected length of the canal, with its branches, is 477 miles; the estimated cost £1,350,949. The portions in progress during the past year contain 287 miles. Forty-eight miles of distributing channel have been opened and 215 are in progress.

Madras.—In the Godavery temporary improvements in the shoals have been effected between Dowlaishwaram and the first barrier by means of hurdles The operations on the permanent works at the Sinteral barrier have, owing to want of labour, been confined to such as are of a preparatory nature. Steamers have been placed on the navigable parts of the river, and cargo boats are being built. In the Lower Godavery District the following improvements are said to be the result of the Irrigation works:

The Revenue has been doubled.		
The Goods' traffic increased		thirty-fold
The Passenger	do.	seven do.
The Exports	do.	twelve do.

In the Kistna Delta four important channels are in progress. The Annicut or dam across the river Pennair has been nearly completed.

The works of the Madras Irrigation and Canal Company were suspended for a few months, pending the result of an inquiry. The original scheme was intended to commence from a point on the Tumbuddra, which would have allowed the Canal to be taken through the town of Bellary, irrigating a large portion of that district, and thence passing through Kurnool, have been continued along the valleys of the Kondar and Pennair, and passing near the town of Nellore, have terminated in the Eastern Coast Canal at Kistnapatam.

This project at a rough estimate exceeded the guaranteed sum of a million sterling. In order to bring it within that amount, the Chief Engineer submitted a reduced scheme, which, inclusive of the storage of water, was to provide for a complete Canal of irrigation and navigation, to commence from Sunkasala, a village on the Tumbuddra 18 miles from Kurnool, and following the same route, to terminate at the same point, viz., Kistnapatam on the Eastern Coast Canal. Government, on the recommendation of Major Orr, ordered that for the present the Canal should be estimated only as far as Someswaram, a village situated inland in the gorge on the river Pennair, distant about 85 miles from the proposed coast terminus at Kistnapatam. The estimate of the section of the Canal from Sunkasala to Kurnool has been sanctioned, and sites for reservoirs in different parts have been surveyed.

Ceylon.—The expenditure on the Canals extending from Colombo to Putlam and Caltura, a distance of about 130 miles, was £3,487. The toll rents realized £2,946. Shallow portions of the Canal have been deepened.

ROADS.

It is only within a comparatively recent period that any attention has been paid to roads in India. Many civilians looked upon them as works of supererogation. The following remarks occur in Thornton's Gazeteer in an account of the District of Broach :

" In regard to the means of communication, it may be observed that there are no macadamised roads in the district, nor any materials wherewith to construct them ; yet so little is the want of these felt, that nowhere throughout the Presidency is communication so well kept up. The level of the district, observes the Collector, favours a partiality for wheeled vehicles, and during nine months of the year the whole Zillah is intersected with rough but practicable lines of communication, so perfect that it would be difficult to devise a mode of improvement in so far as the requirements of commerce are concerned."

The compiler, two years ago, when travelling from Ahmedabad to Surat, had an opportunity of experiencing the pleasures of this " perfect" mode of communication. The road in many places is so heavy that it taxes the strength of even the fine Guzarat oxen ; it winds in such zigzag fashion as to increase the distance considerably ; and the intersecting tracks are so numerous that a guide is required from village to village. In Ahmedabad " the roads in many places form the drains of the country, and in wet weather, should an enquiry be made as to the locality of the cart-road, a small river or lake would probably be pointed out."*

But Eastern Bengal affords the best illustration of the difficulties of travelling in some parts of India. They are thus described by H. Woodrow, Esq.

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* Thornton's Gazeteer.

"In many districts between Jessore and Dacca there are no roads. During the rainy season the greatest part of the drainage of the valley of the Ganges finds its way to the sea, over the low-lands of Jessore, Furreedpore, and Dacca. A pinnace may sail for weeks across the inundated country in much the same way, as a sloop in the Eastern Archipelago. Bridges are so easily burst and roads so easily washed away, that across the tract of this mighty flood neither road nor bridges exist, except by some lucky accident.

"When the rainy season is over, other and greater difficulties arise. There comes in October a time when there is too little water for a boat and too much mud for a man. The people then eagerly plough in the mud and water, and pay no more attention to the Great Eastern road from Calcutta to Dacca, than if, as is really the case, no such road existed. I refer to the country east of the Jessore station... In February the Jessore and Pubna clods get baked by the sun into brickbats and are equally hard and unyielding. They much resemble frozen clods....

"Palanquin travelling (the most expeditious now possible) is distressing alike to traveller and bearers. The poor men bruise and cut their feet against the clods. A merciful man may be disposed to relieve their suffering by walking, where a very bad piece of ground lies in the way. He is then sure to be victimised. A 'bura kharab rasta'* will occur every hour. He will be kept walking day and night. Scorched by the sun and wetted by the dew, he will say, in the day time, would to God it were night, and in the night time, when he has lost his path, would to God it were day." Report, 1855-6, pp. 66,67.

It must, however, be admitted in extenuation that road-making in some parts is beset with difficulties. For hundreds of miles in Lower Bengal no stone is to be found "large enough to throw at a dog." Broken bricks are employed as a substitute. They afford a tolerably good road so long as kept in order; but ugly ruts are formed when it is allowed to get into disrepair.

There are eleven Imperial Trunk Roads existing or under construction in Bengal, extending over a length of 1,994 miles, with Imperial Branch Roads aggregating in length 1,145 miles. The Grand Trunk Road from Calcutta to the Kuramnassa, 392 miles, is the only one of any considerable length that is nearly completed; the Assam Trunk Road, on the other hand, is hardly commenced. The cost of a mile of metalled and bridged road may be taken at £800. Mr. Grant, the Lieutenant Governor, proposed the formation of a number of Local Roads to serve as railway feeders. The length of those already projected amounts to 665 miles. The sum of £39,661 from Ferry Collections, Tolls, Cattle Trespass Fund, &c. has been appropriated to their construction.

In India the *regina viarum* is the Grand Trunk Road, extending from Calcutta to Peshawar, a distance of about 1500 miles. The centre of the road is carefully metalled with a kind of white limestone, which consolidates into a hard smooth surface, along which carriages roll with great ease. On either side there is an

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Very bad road.

unmetalled part for bullock waggons. The glare and clouds of dust are the chief drawbacks. Even the eye-lashes of travellers are some times tipped with the white dust. The road is completely metalled as far as Lahore. Complaints have been made about the great cost of the section between Lahore and Peshawar, which is in various stages of progress. The following remarks in an Administration Report account for the expense :

"One requires to see how the valleys are filled up by a confusion of distorted and half-indurated strata, worn by the action of water into fantastic gullies and pinnacles, and how the up-lying plains and rolling country of the central region, between the Jhelum and the Indus, are torn by ravines, sudden, deep, formidable, and of infinite recurrence, in order to judge justly of the engineering toil and patience required to select a line through such a country, and of the enormous labour and inevitable cost that had to be faced in its construction."

Indus Tunnel. The Indus at its lowest level in February discharges 45,000 cubic feet per second, through a channel of 440 feet in width. The surface velocity at the centre is 9 miles an hour. The difficulty and expense of keeping up communication by boats and bridges, as well as military considerations, led Major A. Robertson to project a tunnel across the river. The tunnel is estimated to cost £50,000 ; the experimental shaft £1,000, with the services of three companies of Punjab Pioneers. The experimental shaft is proceeding satisfactorily. It is worked from both ends, starting from the foot of a vertical shaft on either side of the river. The total length of gallery between the ends of the shafts is 1505 feet, of which at the close of the year under review 388 feet had been completed, leaving 1,117. This experimental gallery is roughly 7 feet high, and between 3 and 4 feet wide. The west gallery was on the 1st May 157 feet under the deep channel of the Indus. Latterly the work has been a good deal impeded on the west side by water, the quantity averaging 930 gallons per hour. Work has been suspended on the west side, awaiting the arrival of chain-pumps and horse gin.

The work has been executed chiefly by the men of the 24th Punjab Infantry (Pioneers) under the command and direction of Capt. J. Chalmers;* and with the aid of 6 English Miners, soldiers of Her Majesty's 94th Regiment.

The road from Lahore to Mooltan, 200 miles in length, has the peculiarity of being covered with straw. Notwithstanding this, it is too rough for an ordinary carriage. Hence travellers generally proceed in a dooly, a light palanquin, lashed to a kind of truck. Two good post horses, with short stages, move over the ground rapidly ; but the jolting is severe.

The Native States of Rajputana are entirely without roads, with the exception of short drives for the convenience of the Residents.

A nephew of the late Rev. Dr. Chalmers.

Central India is not much better yet, but the demand for cotton and the energy of its new Chief Commissioner, will cause a rapid improvement.

The Bombay Presidency is behind in roads, though the route to Poona and Ahmednuggur is in good condition.

In the Madras Presidency the Great Southern Road extends from the capital to Cape Comorin, upwards of 450 miles. It is now in a good order, except parts here and there in the Madura and Tinnevelly Districts. The Great Western Road unites Madras with the excellent system of roads in Mysore, planned and executed by the late General Cubbon.

Ceylon is noted for its roads. The first mail-coach in Asia ran from Colombo to Kandy. "There is now a continuous main line of metalled road, extending from Galle to Colombo, Kandy, and Newara Ellia, a distance of 200 miles, with metalled branch lines of roads, well bridged, leading into most of the important districts in the interior." The heavy traffic on the road from Colombo to Kandy causes its up-keep to cost on an average £465 per mile annually. There are 2166 miles of Principal Roads in Ceylon, of which 1300 miles are metalled and gravelled. The Minor Roads are 3134 miles in length, but portions of them are little better than tracks. The toll rents for 1861 sold for £58,481. The amount expended from the general revenue of the Island during 1860 for Roads, Streets, and Bridges was £112,477, nearly one-sixth of the entire expenditure of the Island. To this should be added £47,334, the proceeds of the Road-Tax, raised and appropriated by the Provincial Road Committees.

Several large bridges, commenced by the late Sir Henry Ward, were completed during the year.

Road Statistics.—It is highly desirable to obtain complete returns of the length and quality of the roads in each province of India, distinguishing the amount opened annually.

RAILWAYS.

In 1845 two private associations were formed under the designation of the East Indian and the Great Indian Peninsula Railway Companies. It was found that their objects could not be carried out without the aid of Government. The late East India Company eventually granted that aid, by guaranteeing the interest on the Railway capital, and it is on this "guarantee system" that all the India Railways are being constructed. The guarantee is for a term of 99 years. The Railway Companies have the power of surrendering the works, at any time after any portion of the lines has been opened for a period of three months, upon giving six months' notice to Government, who would have to repay the whole amount

that has been expended, with its sanction, on the undertaking. Government may purchase the Railway at the expiration of 25 or 50 years respectively. In the event of the Railway Companies failing to complete the railroads, or to work them satisfactorily, Government is entitled to take possession of them, repaying within six months, the sums which have been properly expended. At the expiration of 99 years the land reverts to Government, and if the Railway Companies have not availed themselves of the power of surrendering before that period arrives, the works also lapse to Government, who would have to purchase the stock of engines, carriages, &c. at a valuation.

Railways in the Bengal Presidency. *East India Railway.*—This line runs from Calcutta to Delhi, with branches to Ranigunge, the Barrakur river, and the Singarrow valley, and a line from Allahabad to Jubbulpore, where it joins the Peninsula Railway from Bombay. Its whole length is 1338 miles to Delhi, including branches, and about 200 miles for the Jubbulpore line. The *Engineer's Journal* gives the following account of the bridge over the Soane:—

"The Soane Bridge is the longest in India, being nearly a mile from abutment to abutment. It consists of 28 spans of 162 feet each, measuring from centre to centre of the piers. The clear openings between the piers are 150 feet. Besides these, there is over each abutment a space to be covered by box girders of 26 feet span. The foundations consist of brick cylinders of 18 feet diameter, 3 to each pier, filled with solid brick-work. These are sunk to a depth of at least 30 feet below low water level, thus giving a total height from bottom of foundations to rail level of 80 feet. The under side of the girder is 35 feet above the level of the river in the dry season."

The estimated cost of the Soane Bridge is £350,000. At Allahabad, where the Ganges and Jumna unite, the line is to cross the latter river by a splendid bridge of 15 spans of 200 feet each. The only tunnel is near Monghyr, and is 900 feet long.

The Company was incorporated in 1851, and in February 1855, the line to Ranigunge was completed. The cost of this line was estimated at £12,000 per mile, but experience has shown that it is likely to be upwards of £16,000. The effects of the Mutiny will add £3,000,000 to the total cost of the Railway. The cost of the Main Line is estimated at £20,750,000, of the Jubbulpore Line £2,250,000. At the close of 1860 there were 289 miles open for traffic, and the profit on the year was said to be nearly six per cent. on the capital outlay. The total number of passengers carried was 4,567,200, of whom 4,477,962 were third class. The gross earnings from passengers and merchandise were £270,195, while the working expense were £144,272, showing an apparent profit of £125,923.

Eastern Bengal Railway.—The line is to run from Calcutta to Kooshtia, on the Ganges opposite Pubna, a distance of 109½ miles;

and will eventually be carried to Serajgunge and Dacca. The country traversed is rich in agricultural produce, and contains upwards of 500 inhabitants to the square mile. The capital is £1,400,000. This line may eventually be extended to the foot of the hills at Darjeeling.

Calcutta and South Eastern Railway.—The object of this line is to connect Calcutta with the new port of the Mutlah. The length is 29 miles. The estimated capital is £250,000.

The Punjab Railway.—This consists of two great divisions—one from Mooltan to Amritsar, the other from Lahore to Delhi. The length of the former is 240 miles. The estimated cost is £2,250,000. The Lahore and Delhi Branch had not been commenced at the close of 1861. The capital is £2,500,000.

Bombay Presidency.—*Great Indian Peninsula Railway.*—This Railway commences in the island of Bombay, and after reaching the town of Callian, 33 miles distant, it branches off along the valley of the Nerbudda to Jubbulpore in a north-easterly direction, and, by Poona and Sholapore, towards Madras in a south-easterly direction. There are also branches to Nagpore and Campoolie. The length of these lines is as follows:

34½	miles from	Bombay to Callian, and branch to Mahim.
572¼	,,	Callian to Jubbulpore.
389	,,	Callian to junction with Madras line at Moodgul.
263	,,	Nagpore Branch.
7¼	,,	Campoolie Branch.
1266		

The objects of this undertaking are to assist in establishing a permanent and speedy means of communication, for political and commercial purposes, between the three Presidency towns, and to connect the great cotton-growing districts of Central India with Bombay.

In 1849 the contract was entered into for the construction of the line from Bombay to Callian, and in 1854 the whole of the lines were undertaken. The ascent of the mountains which separate Bombay from the table-land of the Deccan, is the greatest engineering difficulty. The North-East Line crosses the Thull Ghaut at an elevation of 1,912 feet; the South-East Line crosses the Bhore Ghaut at an elevation of 2037 feet. The total cost of the undertaking is estimated at £12,000,000. In 1860-61 the gross receipts from passengers and goods amounted to £214,356, and the gross expenditure was £129,690. An experiment was tried by the introduction of a 4th Class for six months at the very low rate of 1½ pie ($\frac{3}{16}$ *d.*) per mile, and it was found to have induced 418,000 persons *more* to avail themselves of railway communication than did so during the previous half-year. It has, however, since been done away with.

Bombay, Baroda and Central India Railway.—This Line, commencing in Bombay, proceeds in a northerly direction through Surat, Broach, and Baroda to Ahmedabad, an entire distance of 309½ miles. The object of the line is to connect Bombay with the Cotton Districts of Guzarat. The Company was incorporated in 1855, and the first sod was cut in May 1856. The country through which the railway passes is low and flat. Between Bombay and Surat numerous creeks have to be crossed. The bridge over the Tapti is 2003 feet in length, and has 32 openings of 60 feet, and that over the Nerbudda is 3750 feet in length, and has 60 openings of 60 feet. The bridges over these two rivers, formed of screw piles, have a very light and elegant appearance. The bridge work on the line amounts to nearly 6 miles. The estimated amount of capital for this undertaking is £3,500,000.

Sind Railway.—This line proceeds from Kurrachee to Kotri, on the Indus, opposite to Hyderabad. Its length is 114 miles. The most important work is a bridge over the Bahrum river, 1800 feet in length. The capital is £1,400,000. The whole line was opened in May 1861.

Indus Flotilla.—The object is to run steamers, with cargo barges, between Kotri and Mooltan. The capital is £300,000.

Madras Presidency.—*Madras Railway.* The Main or South-West Line runs from Madras to Beypore on the Malabar Coast. The total length is 407 miles. Near Vaniambaddy, about 125 miles from Madras, a Line 84 miles in length branches off to Bangalore. A branch about 28 miles in length may eventually be constructed from Coimbatore to the foot of the Neilgherries. The North-Western Line, leaving the Main Line at Arconum, 42 miles from Madras, proceeds by Cuddapah, Gooty, and Bellary to Moodgul, where it forms a junction with the Bombay Line. Its length will be about 330 miles. The total length of the various lines is 850 miles. The estimated expense is £8,500,000. The traffic receipts from the opening of the Line to 31st December, 1860, amounted to £231,280. The passengers carried were 1,884,468.

Great Southern of India Railway.—The operations of this Company are confined for the present to the construction of a line from Negapatam to Trichinopoly, a distance of 78 miles. The line runs through the Delta of the Cavery, the garden of Southern India. The estimated cost is £550,000. From Trichinopoly, it is proposed that the line should hereafter extend northwards to join the Madras Railway about Errode, and southward to Tuticorin, via Madura.

Expenditure.—The sum required to complete all the lines is about 56 millions sterling. The total expenditure till 30th April 1861, was £34,396,445. In February, 1861, the Indian Government, doubtful whether the necessary funds could be raised, timidly ordered the suspension of lines, either not commenced or in which

little progress had been made. Such a course, by leaving large gaps separating all the great lines, would have had a most injurious effect. Perhaps the power of Sir Charles Wood was never exerted more beneficially than when he ordered the works to be proceeded with immediately. The expenditure of £8,000,000 was authorized during 1861-62, to be distributed among the Railways in the following proportions:—The East Indian, £3,055,841; Madras, £1,109,793; Great Indian Peninsula, £1,662,832; Sind, £211,950; Indus Flotilla, £90,583; Punjab, £341,677; Bombay, Baroda, and Central India, £595,000; Eastern Bengal, £571,649; Calcutta and South Eastern, £124,633; Great Southern of India, £141,058.

Railway Sleepers.—The scarcity of timber for sleepers interfered materially with the progress of Railways in India. Patent iron sleepers are now largely employed. Though the first cost is higher, their durability is so much greater, that the ultimate saving is very considerable.

Progress during 1861.—At the beginning of 1860, there were 634 miles of Railway open in all India. At the close of the year there were only 842 miles In 1861 there were 518 miles additional opened, making a total of 1360 miles. The entire amount yet sanctioned is about 4,500 miles.

In 1860 the total number of miles of rail-road in the United Kingdom was 10,433; of which England and Wales possessed 7,583, Scotland 1,486, and Ireland, 1,364. No less a sum than £400,000,000 has been sunk in these works during the last thirty-five years.

Traffic.—The traffic operations of the three Railways open till 30th June 1860 are shown in the following table:—

Year ending 30th June.	Number of miles open.	Railway.	Number of Passengers	Receipts from Passengers.	Merchandise and Railway Materials.	Total Receipts.	Working Expenses.	Net Profit.
				£	£	£	£	£
1860	723	289 East Indian, ... 297 Great Indian Peninsula, ... 137 Madras, ...	3,837,324	226,841	359,486	586,328	2 3,148	303,180
1859	432	142 East Indian, ... 194 Great Indian Peninsula, ... 96 Madras,...	2,722,382	157,437	224,994	382,425	187,065	195,360
		Increase of 1860 over 1859.	1,114,942	69,410	134,492	203,903	96,083	107,820

The number of passengers per mile was, on the East Indian line, 10,383 against 9,661 the previous year; on the Great Indian Peninsula line, 4,359 against 5,987; and on the Madras line, 5,897 against 3,009; making an average of 7,044 on the three lines against 6,533 the previous year.

In 1860 the total number of passengers carried by the British lines was 163,000,000.

Accidents.—The number of passengers killed was 5, and injured, 6, from causes beyond their own control, being 1·28 per million of killed, and 1·92 per million of injured, against, 1·5 and 3·19 respectively in Great Britain.*

Railway Travelling.—"The Railway," says the *Friend of India*, "has become a popular institution. Rich high-caste women occasionally take advantage of it; Brahmins graciously permit their devotees to make use of it for the purpose of visiting sacred temples, that they themselves may have larger offerings to receive; and the Agents, sacrificing principle to interest, are in the habit of running special trains on the occasion of great idolatrous festivals."

Ceylon.—A company was formed as early as 1846 for the construction of a Railway between Colombo, the principal sea-port, and Kandy, the centre of the coffee districts. Various causes delayed the prosecution of the design. The late Sir Henry Ward took it up with his usual energy, and on the 3rd August 1858, turned the first sod. As the work advanced, the Chief Engineer estimated that the railway would cost a much larger sum than was anticipated. Operations were suspended, and the Railway Company handed over the whole to Government on certain conditions. The Secretary of State for the Colonies was empowered to receive tenders for the construction of the railway within a limited sum; but none had been offered up till the end of 1861. The length of the proposed Railway is 74 miles.

COMMERCE.

At present it is not easy to ascertain the exact amount of the Commerce of India. "Each Presidency," says the *Friend of India*, "issues its statements drawn up after a different fashion, and very frequently incorrect both in the classification and arithmetic." Still it is sufficiently ascertained that Indian Commerce has increased largely within the last half century. The total trade of Bengal in 1813-14, when private traders were first admitted, was £6,911,744, or a fifth of the present amount, and that of Bombay with the United Kingdom was only £397,872. The following statement shows the progress at various periods since 1834, when a more liberal Charter was granted:

	Merchandise and Treasure.
1834-35	£ 14,342,289
1839-40	19,109,569
1844-45	32,203,590
1849-50	31,980,238
1855-56	61,170,571
1860-61	81,123,423‡

* Abridged from the Reports of Danvers and the *Times of India*, June 25, 1862.
‡ Estimate of *Friend of India*.

The total value of Imports, Exports, Imports re-exported, and Treasure for the last five years is given below :

	Bengal.*	Bombay.	Madras.†	Ceylon.†
1856-57		£24,479,512	£8,140,261	£4,381,453
1857-58	£29,455,254	27,374,156	9,628,479	5,695,124
1858-59	30,721,731	31,290,112	8,484,932	5,773,679
1859-60	32,554,956	32,389,402	9,193,356	5,999,239
1860-61	30,842,754	35,157,608	10,477,581	6,101,825
Customs Revenue.				
1860-61	2,178,207	1,354,699	257,946	224,476

Miscellaneous Facts. Calcutta.—In 1860-61, 947 vessels, tonnage 624,997, arrived ; and 908, tonnage, 591,449, departed. The arrivals included 514 British vessels, tonnage 384,708 ; American vessels 126, tonnage 109,920 ; French vessels 89, tonnage 41,431 ; Steamers 86, tonnage 63,177 ; Native Craft, 102, tonnage 12,081 ; Arab vessels 13, tonnage 6,123.

Pegu.—The Imports and Exports during 1860-61 amounted to £3,056,331, against £2,879,865 in 1859-60.

Bombay.—640 vessels arrived at Bombay in 1860, of the aggregate tonnage of 482,755 ; besides Native Craft, tonnage 287,312. Total tonnage, 770,067.

The quantity of copper imported into the Bombay Presidency is *seven-fold* what it was ten years ago. The natives now use brass vessels where they formerly used earthen.

The Punjab.—The following remarks are from the General Administration Report :

"If there were regular steam communication between Kurrachee and Dera Ismail Khan on the Indus, there seem to be some peculiar facilities for the introduction of our manufactures into Central Asia. The continuous water carriage would then be exchanged for the camels of the Povindia traders of Affghanistan, who would convey our piece-goods and broad-cloths to Ghuzni and Candahar, whence they would be distributed to the markets of Khorassan and Bokhara. Equal advantages would attend the presence of Steamers on the Jhelum, whence English goods might be profitably taken to Srinugur, and thence by Leh to Yarkand and Kokan. The time has arrived when, in the interests of the Empire, the experiment of navigating the upper Indus and the Jhelum by well-adapted Steamers should be made under the auspices and at the expense of Government. Neither the glory nor the risk should be left to private enterprise."

Sind.—In 1860-61, the Imports amounted to £1,568,305 and the Exports to £1,021,347. Total £2,589,652.

Madras.—The value of "Piece goods," the largest item in the list of imports, is in the proportion of 6½*d.* to each individual inhabitant of the Presidency, calculating from the Census taken in 1856-57.

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* From Bonnaud's Statements. † Exclusive of the coasting Trade.

CEYLON.—In 1860, 135 British vessels, tonnage 56,609; 2,678 vessels from British Colonies, tonnage 267,276; and 303 vessels from Foreign States, tonnage 58,865, entered inwards. Total 3,116 vessels, tonnage 382,550.

The total value of Ceylon produce exported during 1860 amounted to £1,979,861. The principal articles were, Coffee, £1,574,032; Cocoa-nut oil, £154,908; Areca nuts, £56,998; Cinnamon, £33,758. The imports, exclusive of specie, amounted to £2,369,232. The principal articles were Rice, £636,423; Cotton manufactures, £488,590; Coals, £204,587; Metals, £102,425; Fish, £55,989; Haberdashery and Millinery, £53,143.

The following article, on the trade between India and Great Britain, is from the *Friend of India:*

"The year 1861 was so exceptional, that the Board of Trade Returns deserve special study. On the one side there was the American Civil War intensified in its evil effects on commerce by the suicidal Morill Tariff, and the almost total collapse of the Piece Goods trade in India. These reduced the exports of Great Britain to £125,115,000, or £10,776,000 less than in 1860. On the other the cry of Lancashire for Indian cotton, for which a very high price was paid, and a largely increased demand for food, raised the imports into Great Britain to £217,351,000 or £6,822,000 over those of the previous year. A noble trade is that of the British Isles—

	1860.	1861.
Exports	£135,891,000	125,115,000
Imports...	213,531,000	217,351,000
Total ...	£346,422,000	342,466,000

Or a decline of only four millions sterling in spite of the exceptional circumstances of the year. Since treasure is not included in these figures, the trade of Great Britain is six times that for our Eastern Empire, in which the United Kingdom would hardly figure as a Chief Commissionership. What an enormous development must be yet reserved for the commerce of India!

"Looking first at exports we find that Asia took only 25½ millions in value of the whole, while America took 29, Australia nearly 11, Africa only 6½, and Europe 53, or nearly one-half of the whole. Foreign countries took just twice the quantity supplied to British possessions. The figures for Asia are instructive. The names of British possessions are in Italics:—

	1860.	1861.
Syria and Palestine	£655,000	£876,000
Persia	32,000	26,000
Aden	45,000	12,000
Pondicherry	1,000	.....
Portuguese India	.....	7,000
British India	16,965,000	16,412,000
Ceylon	671,000	486,000
Singapore	1,671,000	1,026,000
Labuan	3,000	1,000
Hong-Kong	2,446,000	1,734,000
China	2,872,000	3,114,000
Siam	13,000	36,000
Java	1,414,000	1,092,000

	1860.	1861.
Philippine Islands.....	674,000	784,000
Other Islands of the Indian Seas.....	19,000	.. ...
Japanese Islands.....	.....	43,000
Total to Asia, except Russian and Turkish Possessions.....	£27,481,000	£25,649,000

"The shipments of cotton manufactures and yarn to the East Indies and China were £837,000 less than last year, and of copper £320,000 less. To the whole world England exported 36 millions worth of cotton goods and 9¼ of yarn, 14½ millions of woollen goods and yarn, 1½ of beer and ale, 3½ coal, and nearly half a million's worth of books.

"Turning to imports we have some remarkable facts as to cotton. The enhanced prices raised the import from all countries to the extent of £2,896,000, though it was 1,196,000 cwt. less in weight than last year. We put India and America side by side.

	India.		America.	
	Cwt.	Value.	Cwt.	Value.
		£		£
1860	1,822,000	3,373,000	9,963,000	30,069,000
1861	3,295,000	9,459,000	7,317,000	26,570,000

The quantity sent from India is more by 80 per cent, but the price more by 171 per cent. Hence India exported to Great Britain, goods to the value of £21,959,000, against only £15,107,000 last year. Thus we owe to the cotton crisis a clear gain in 1861 of nearly seven millions sterling in our exports, to Great Britain alone. Who has got this profit? We shall not err if we say—certainly not the ryot. We believe the middlemen to have had by far the largest share. Yet till the English merchant and the Indian peasant divide this in fair proportions, India will not rise equal to her opportunities. The whole imports into Great Britain from Asia were:

	1860.	1861.
Syria and Palestine..... ...	75,000	78,000
Persia.....	.....	.....
Aden and Kooria Mooria Islands.....	32,000	.....
French India.....	111,000	80,000
Portuguese India.....	.....	.....
British India.....	15,107,000	21,959,000
Singapore.....	2,275,000	2,251,000
Ceylon.....	1,054,000	1,945,000
China (including *Hong-Kong*).....	9,324,000	9,071,000
Siam.....	75,000	25,000
Sumatra.....	15,000	6,000
Java.....	334,000	185,000
Philippine Islands.....	693,000	848,000
Other Islands of the Indian Seas.....	13,000	39,000
Japanese Islands.....	168,000	539,000
Total from Asia.....	29,186,000	37,026,000

"In 1861 Great Britain took from the rest of the world as the raw material of her manufactures, 39 millions worth of Cotton, 3½ of Flax, 1⅙ of Hemp, ⅔rds of Jute, 8 of Silk, 10 of Wool, 4½ of Mineral Ores and Saltpetre, 3 of Hides, 3 of Indigo, 4½ of Oil, 3⅓ of Tallow, and 10 of Timber. She bought 70 millions worth of Food, of which 24 represent wheat and flour, and nearly 11 represent other kinds of corn and grain. She took 2½ millions worth of Coffee, 7 of Tea, 13½ Sugar and Molasses, and more than 2 of Rice. She ate 5 millions worth of imported Butter. She smoked more than two millions worth of Tobacco, took more than 3 millions worth of Seeds, and manured her fields with two millions worth of Guano. She drank nearly four millions worth of Wine, and 1⅔ of imported Spirits. A truly wonderful eater, drinker, and worker is this native country of ours, and it is to be hoped that India will every year have more reason to be satisfied with acting as one of her principal purveyors."

"The following is a list of England's principal customers during 1861, in the order of their direct importance, going down as far as those who take 2,000,000*l* worth of English goods:—

1.	British India	£16,412,090
2.	Germany, (including Hanse Towns, Prussia, Hanover, &c.) ...	12,937,273
3.	Australia	10,701,752
4.	South America (including Brazil, Buenos Ayres, &c.) ...	10,470,574
5.	United States	9,058,326
6.	France	8,896,282
7.	Holland	6,439,098
8.	Italy	5,780,980
9.	British North America	3,696,646
10.	China (except Hong-Kong)	3,114,157
11.	Spain	3,060,122
12.	Russia	3,045,902
13.	Turkey	2,988,443
14.	Egypt	2,278,799
15.	Foreign West Indies	2,167,178
16.	Portugal and Azores	2,135,865

—Besides these, the Cape of Good Hope and Natal, Belgium, British West Indies, Hong-Kong, Sweden and Norway, Java, Singapore, and Gibraltar, all take upwards of 1,000,000*l*. worth of English goods, and take more or less in the order in which we have named them. The most remarkable change, of course, is in the rank assigned to the United States, which has fallen from the head of all our customers to the fifth place in a single year."

EMIGRATION.

Bengal.—14,533 emigrants left during the year. The total number of emigrants to the Mauritius was 6091, against 17,606 in 1859-60. The mortality during the passage averaged 4·4 per cent. 8,442 proceeded to the West Indies, an increase of 458 souls over the previous year. The mortality on the voyage was estimated at 7·3 per cent. 610 emigrants proceeded to Natal, and 2760 were shipped to Re-union.

A separate Protector of emigrants has been appointed.

Bombay.—Only 860 emigrants left during the year for the Mauritius.

Madras.—During the year 1860-61 the number of emigrants embarked for the colonies has been considerably less than in the last few previous years. The people have come forward less freely than before, and the agent has been unable to supply the number demanded. Exclusive of Ceylon, only 6,479 emigrants embarked, of whom 3,446 proceeded to the Mauritius, 984 to Natal, and 259 to St. Vincent. The average mortality on the passage to the Mauritius was only 0·7 per cent.

No ships have returned from the West Indies during the past year, and only five from the Mauritius with 758 souls.

Ceylon.—During 1860, 43,147 male labourers, 8175 women, and 2110 children arrived in Ceylon from the Madras Presidency, total 53,432. The departures amounted to 32,636 men, 3487 women, and 1079 children, total 37,202.

POST OFFICE.

One of the last of a noble series of reforms inaugurated by Lord Dalhousie was cheap Postage. A letter can now be sent from the Himalayas to Cape Comorin for three farthings; and a book not exceeding eight ounces in weight, or a newspaper, for three halfpence.

Sir Henry Ward introduced a similar measure in Ceylon. The Island resembles England in its penny postage; but it surpasses both the Mother Country and India in the low rate at which newspapers are carried,—only one halfpenny. It is, however, a disgrace to the Legislature that it has persisted in retaining the high book postage of eightpence per pound.

In 1860-61 there were 914 Post Offices and Receiving Houses in India, of which 60 were opened during the year. The mails were conveyed 1046 miles by railway, 5,740 by mail cart and on horseback, and 36,784 by boats or on foot. Total 43,570. The average cost per mile was 3*s.* 9¾*d.* for foot lines, £1. 11*s.* 11*d.* for horse lines, £2. 2*s.* 10½*d.* for mail-cart lines; average cost per mile, 17*s.* 1¾*d.*

Tabular Statement for 1860-61.

	Letters 1853-4.	Letters 1860-61*	News-papers.	Parcels.	Books.	Receipts.	Expendi-ture.
Bengal, ...	4,607,316	9,638,065	1,026,636	160,764	68 772	£95,898	£111,304
North-West Provinces,	7,009,740	17,888,512	1,243,476	215,244	110,412	194,700	190,322
Bombay, ...	3,511,056	13,512,851	1,111,884	98,976	52,872	62,034	123,777
Madras, ...	3,954,564	10,026,617	872,688	89,592	60,504	50,399	76,797
Total .	19,082,676	51,066,045	4,254,684	563,676	292,560	403,032	502,201

During one month in 1860-61 of a total of 33,655,272 chargeable letters passing through the Post Office 19,589,424 were paid and

* Including 3,988,635 Letters, Newspapers, and Parcels, carried by District Post.

14,065,841 unpaid. The number of registered letters during the year amounted to 556,560.

In 1860-61 the number of books posted in India was 219,540, and imported book-post parcels, 73,020.

There were 1,024 complaints, of which 432 were well-founded and 212 groundless. There were 71 cases of dishonesty on the part of the Post Office officials. There were 53 highway robberies, viz, 3 in Bengal, 8 in Madras, 27 in Bombay, and 15 in the North-West Provinces. 33 took place in foreign jurisdiction.

The gross receipts of 1860-61 were £420,310. The Indian share of steam postage due by London was £15,014; or a total of £435,325. Deducting £32,293 as steam postage due to London, the net receipts were £403,032. Deducting £502,201 of disbursements, this shows a deficit of £99,169. But allowing £238,773 for postage on 8,769,876 official letters, there will be a surplus of £139,304.

On a rough calculation, the average amount of correspondence is as follows: Bombay Presidency, one letter per head; Madras Presidency, two letters to every five persons; North-west Provinces, one letter to three persons; Bengal, one letter to four persons.

Ceylon.—No statement seems to be published of the amount of correspondence passing through the Post Office. The following entry in the Government Almanac, under the head of Revenue, is misleading:

POSTAGE. On Private Letters...£1393. 14*s.* 1*d.*

It appears, however, that the above sum consists merely of money payments—Postage stamps being included under the general head of Stamps. This is another defect in the Ceylon Revenue Returns. Ferguson's "Ceylon Directory" gives the gross receipts, exclusive of official letters, during 1861 as £8,301, and the expenditure as £13,464.

The following Statement shows the comparative increase in the Postage in England and India after the reduction of the rates:

UNITED KINGDOM.			INDIA.		
1st year	Increase	122¼ per cent	1st year.	12·2	per cent.
2nd do.		16½ do.	2nd do.	14·8	do.
3rd do.		6 do.	3rd do.	13·4	do.
4th do.		5¾ do.	4th do.	23·2	do.
5th do.		4¾ do.			

In 1838 there were 3,000 post-offices in England and Wales; now there are 11,000. In 1843 the early delivery of letters began at nine A. M.; it is now completed at that hour. The number of newspapers sent annually through the post has increased from 44,500,000 to 72,500,000; and by the book post (established in 1848) 12,000,000 packets were sent in 1861. By means of the money orders 14,616,000*l.* were sent in 1861; and in that year 593 millions of letters were delivered, amounting to twenty-four to each

person in England, nine in Ireland, and nineteen in Scotland. In 1839 the average was stated to be—England, four ; Ireland, one ; Scotland, three. The distance now travelled in one day in the United Kingdom amounts to 149,000 miles, above six times the circuit of the globe.

MUNICIPAL ARRANGEMENTS.

Some time ago Sir Charles Wood called for returns illustrative of the working of Municipal Institutions among Natives and Europeans in India. The returns were published in the *Calcutta Gazette.* "All refer to the Act XXVI. of 1850, under which alone rate-payers may elect their own Commissioners. The results shew that a system of Municipal Government has been but partially introduced in Bengal, and yet more sparingly in the North Western Provinces and the Punjab."*

The same remarks apply to South India. More has been done in the Bombay Presidency. Sir George Clerk, the Governor, wrote the following Minute on Municipal Institutions for the Natives of India :

"The papers before us (on the results of Act XXVI. of 1850) show that, when in large towns the Municipal revenues are sufficient to leave a surplus after deducting expense of collection, the improvement, lighting, sweeping, and watering of roads, the repair of town walls, the increase of supply of water, the construction of sewers and public necessaries, &c., has been or is being, carried on to an extent greater or less according to means in different localities. This is an unmixed good, and is, generally speaking, an advantage due to the Act.

"On the other hand, we have here a mass of evidence from which it is manifest that Municipal improvements, fashioned according to our own models, are looked on with indifference by the people, and that they are not easily induced to consent to taxation for the purpose of effecting them. They are, indeed, ready now, as they have been in all ages, to combine and pay handsomely to make a tank, a road, or a temple, from religious or purely benevolent motives, or to cleanse streets, or repair walls, or to provide corn and water for the hungry and the thirsty. Where the new form of municipality effect such objects for them, it is for the time not unpopular ; and where it does not, or there is no Municipality, they effect it without one through a "Punch," in the way so truthfully described by Mr. Erskine. But they have as yet little appreciation of our English Conservancy, which regards especially what we, with notions as yet very vacillating and contradictory, consider to be sanitary dangers. They indeed, consider that we sometimes overdo these dangers. They know a good deal about us, and may have heard that our Commissioners of the public Health in England only a few years since are said to have nearly created a general typhus pestilence in England by cleansing all cesspools without reference to soils, whether gravel or clay, and that in fact they have authoritatively converted our principal river into an open, black, fetid, stinking, main sewer, through the heart of our Metropolis, compared with which intolerable nuisance in the summer months especially, the "Bombay Flats" and Main Drain, at any season, are an insignificant annoyance. Moreover, in this country, we are too apt to form our opinions of Native Conservancy by what we witness in our own Indian

* *Friend of India.*

territories, where we have appropriated emoluments which, under well regulated native governments, kept towns in perfectly clean order; even in petty chiefships we have often introduced our supreme authority in a meddling, rough way, that kills all pride in the owners in their so-called "jurisdictions."

"If we exclude some petty villages in Sattara and Sind, the Act, although ten years have elapsed since it was passed, is not in force in quite seventy places in the entire Presidency; that it has been found necessary to suspend its operations in many localities where it had been introduced, and that our officers have as yet failed in persuading the people to receive it in a large number of important towns, among which may be instanced Neriad, Kuppurwunj, Oomret, Borsud, Almode, Dhanoo, Bassein, Tanna, Penn, Nassick, Barsee, Rutnagherry, &c.

"I trust that, in the few places where the Act has been introduced and has maintained its footing, that the better-judging among the people may gradually become reconciled to it and aware of its advantages; but that this is not as yet the case to any considerable extent is shown by the very general verdict of our local officers, in which I see that my honorable colleague Mr. Reeves concurs, that it succeeds only where it is energetically and judiciously worked by the officers of Government on the Commission, and principally the European portion of them. When left to themselves the native members do nothing at all, except, perhaps, providing for some of their needy relatives.

"Thus, while admitting that some material improvements have been made in the towns of sufficient size to which the Act has been applied, I consider it clear that if it be viewed as a measure for local self-government by the natives themselves, its introduction has been premature in its too ostentatiously English character, pretending to teach municipal systems to ancient Hindoo corporations, and that its operation is, generally speaking, a great disappointment and a burlesque.

"The object which it had in view might, I conceive, have been more satisfactorily attained by measures more adapted to the existing state of the feelings and sentiments of the people. Instead of giving at once too much and too little, as at present, regulations were required empowering the Government to introduce certain improvements in any locality, but leaving to the heads of wards, or to a municipality, more latitude in carrying them out and greater freedom from the vexatious petty interference referred to by Mr. Erskine, which is a part of the system even when judiciously worked.

"I would therefore recommend an amendment of the existing Act, giving Government the power above referred to; specifying certain objects which a township was, in the first instance, bound to provide for; delegating to the Revenue Commissioners most of the powers now centred in Government, and relaxing the present restriction of the application of the funds to material improvement, so far as to permit the people, if they think fit, to expend a portion of them on any public institutions for the benefit of the inhabitants.

"For the conservancy of Indian villages the farce of our appointed municipalities should at once come to an end, and we should relax our grasp of the land which formerly supported that ancient village institution, which was represented by an individual industrious Hullakhor or Sweeper."

Municipal Institutions, wherever established in India, commonly owe their origin to the zeal of the European Magistrate. As a general rule, the Natives think that their advantages by no means counterbalance the taxation. Some of the benefits they regard even as questionable. The late Dr. Elliot, of Colombo, endeavoured to raise a subscription among the native traders of that town to water the

streets. The reply was, that they preferred dust should blow into their shops, as it swelled the bulk of the rice and other articles. Occasionally, however, after persuasion has been employed in vain, a severe outbreak of disease has induced the Native inhabitants of a town to apply for the introduction of the system. This was the case not long ago when cholera made great ravages in the picturesque Brahminical town, Wai, near the source of the Kistna.

The three Presidency cities, Calcutta, Bombay, and Madras, have each Municipal Commissioners. The state of things, however, is yet far from satisfactory. In June, 1861, a Commission was appointed to enquire into and report upon the Municipal Administration of the city of Calcutta. After sitting for three months, the Commission issued a Report. The following summary of the changes recommended is given in the *Indian Reformer:*

"The Commission propose to abolish the present inefficient administration, and substitute another in its stead. They propose that in the six divisions of the city, there should be appointed six local or divisional committees or boards. Each local committee is to consist of six unpaid Commissioners, whether European or Native or both, according to the nature of the population of the district, each of whom is to devote one or two hours every week to municipal work. These divisional municipal boards are to have local habitations in houses rented for the purpose, and the establishment of each of which will consist of a writer at 100 Rs. a month, and two peons at 6 Rs. each. To these local committees are to be entrusted the entire management of the conservancy within their respective districts. Besides these local committees, there is to be a Central Board, consisting of the Commissioner of Police or President, a member of the Chamber of Commerce, a member of the British Indian Association, a member of the Trades' Association, a Medical man or Engineer, and a sitting Commissioner on an adequate salary; the quarterly session of which will be attended by a representative of each of the local committees, possessing all the powers and privileges of the other members. The functions of this Central Board will be to raise money for the conservancy, either by loan or new sources of taxation, to allot funds to the local committees according to their exigencies, and to consider proposals of new works, including repairs of roads."

The Municipal Revenues of Calcutta, Bombay, and Madras, during 1860 were as follows:

	Calcutta.	*Bombay.*	*Madras.*
	£	£	£
House Rate, ...	55,512	32,400	13,438
Carriage and Horse Tax,	8,454	15,700	5,280
Fines, ...		4,200*	106
Fees, Licenses, &c. ...		6,890	667
Town Duties, ...		31,400	
Lighting Rate, ...	13,608		
	77,574	90,590	19,491
Reported Mortality, ...	18,703	14,148	13,498

* Levied by the Magistrates of Police.

A few details may now be given with respect to Municipal arrangements, especially in the Presidencies.

Drainage.—"*No Drains are better than Bad Drains,*" is a statement regarded as beyond a doubt by sanitary reformers even in England. Much more does it hold good in this country, where generally the sun is so powerful as to evaporate rapidly liquids scattered over a surface. Calcutta has drains; but in many parts of the native quarter, they consist of deep ditches, covered with green scum and reeking with filth. Yet "half the native population sleep near or over them." Madras has so far the advantage, that its drains are in general not so deep. But the following paragraph, from the *Madras Times,* shows that the Southern Capital has not much to boast of:

"It is said that knowing old natives in Madras can tell, though blindfolded, any locality in the place simply by the nose. It must no doubt, require long and intimate acquaintance and considerable nasal acuteness thus to discriminate the villainous varieties of filthy effluvia which brood over every road and street and lane in this city. But all who come and go, still more, all whose unhappy fate has fixed them within the sickening range of these steaming, reeking exhalations can attest their disgusting pungency. In these days of hand-books by every body on every thing, some enterprising man of fetid propensities, with a scientific mind and a sensitive nose might acquire fame to himself and confer a benefit on science by writing a popular treatise on these mephitic modifications, a sort of hand-book on fetorology. He would have abundant materials and a stimulating theme, the bazaars with their varied yet uniformly disgusting smell of betel-nut and burnt oil, the drains and channels and cesspools with their rank, reeking effluvia, and above and beyond all 'that lovely river' as Sir Charles Trevelyan called it, that black, winding, tortuous, long-drawn cesspool—the Cooum, with its putrid, fermenting, muddy waters loading the air and poisoning the lungs with its disgusting exhalations. In its deadly, slimy course it passes through the busiest haunts, or skirts the most densely inhabited portions of the outer city. It skirts or intersects every road, it abuts on every hospital, workshop or penitentiary, and coils round Government House itself."

Bombay possesses greater facilities for drainage than the other two Presidencies. Still the question there is attracting attention.

The want of fall is the great difficulty both in Calcutta and Madras. Calcutta stands on the Hooghly, but the drainage is slightly towards the Salt Lake on the east. Great expense was incurred in obtaining the advice of men of the highest standing about the drainage of the city. There has, however, been a great diversity of opinion. Some would throw the drainage into the Salt Lake. This has been strongly denounced by the medical authorities. The *Friend of India* remarks, "If Dr. Chever's representations prove only half true, we hesitate not to say that after spending half a million sterling, Calcutta will become like the old capital of Gour, a city of the dead, a desert of jungle, in which the tiger may once again roam." Another plan is to discharge the sewage into the

Hooghly. The enormous expense is an objection. Dr. Chevers "would remove the whole ordure nightly in close iron carts, drawn by horses. The contents he would empty into properly constructed flats, to be towed by small steamers, to a spot in mid river at least two miles below Garden Reach, from which the reflux towards the city would be slight."* The liquid sewage he would convey by drains to the Salt Lake.

The Municipal Commissioners, after much deliberation, authorised in April 1859, as an experiment, the construction of one Main Sewer, with secondary branches, the contents to be discharged into the Salt Lake. On the 1st May 1861, 8110 feet of the Main Sewer had been completed, at an average cost of £3. 8*s*. 8*d*. per foot. The estimated cost in 1855 was 18*s*. 6*d*. Hence the originally estimated amount of £345,090 for the entire drainage of the city will be greatly exceeded. 6650 feet of second class sewers have also been completed. The expenditure incurred since 1858 has been £94,016; but deducting the value of stock and materials on hand, the actual outlay is reduced to £49,827.

A plan for the drainage of Madras was prepared several years ago by Captain P. P. O'Connell; but the very limited funds at the disposal of the Commissioners prevented its being carried out. Sir William Denison has also proposed a scheme. Dividing the town into districts of 10 acres each, he would lead all the sewage into a central cess-pool, and lift it thence by windmills into close carts to be discharged into the sea.

The following notice, issued by the Madras Commissioners in November 1861, points out one of the means employed in the conservancy of the town:

"In consequence of the sweepings of houses being thrown out into the Streets instead of the Dust-boxes specially built for their reception, not only are the Streets rendered unsightly and unclean, but they are also unhealthy,—Cholera, small-pox, fever, and other epidemics being produced thereby. Those therefore who wish to build, on their own account, Dust-boxes within the Street pavements of their houses, can do so, and those who wish to repair the Dust-boxes at present in use are also at liberty so to do. Not only will this be of benefit to the Town in general, but each Inhabitant will personally derive great advantage therefrom, and consequently every effort should be made to have the sweepings of their houses deposited in the Dust-boxes and not thrown into the Streets. Where there are no Dust-boxes it is hereby notified that from the 1st of December 1861, the sweepings are to be kept within the houses and thrown into the Streets on the arrival of the Rubbish-Carts, of which notice will be given by the ringing of a bell. No rubbish should be thrown into the Street after the Carts have

* *Friend of India*, June 20, 1861.

passed by. Any breach of these orders will involve the penalty specified in Sections XI, XII of Act XIV. of 1856."

Mr. H. G. Wilcox, Surveyor to the Municipal Commissioners of Bombay, has submitted a plan for the main drainage of the Island, the principal points of which are as follows:

"1st.—The selection of the Harbour as an outlet for all the sewers.

"2nd.—The settlement of 13 feet above extreme low water mark as the level of the sole of sewer at point of issue from inhabited area.

"3rd.—The adoption in the main sewers of main slopes not far dissimilar to those at which the sewers in the London Drainage Scheme are being laid.

"4th.—Having recourse to pumping for the discharge of the sewages of all those parts of the Town which could not be drained under the above conditions by gravitation Sewers.

"5th.—Rigid separation in the pumping area of surface Drainage from the Sewage."

The total cost to be about £330,000.

Supply of Water.—In CALCUTTA the supply of water is drawn chiefly from tanks and the river Hooghly. Some of the tanks are kept in good order; others are overgrown with weeds and rank vegetation. Dr. Chuckerbutty thus describes the state of the river:

"Go any of these days to Cussic Mullick's Ghaut, and you will see there the heaps of carcases that are continually being thrown into the river, or go to Nimtollah Ghaut, and you will find how blackened ashes, flesh, the process of human cremation, and disembowelled entrails, fill the water; or to another Ghaut where the ordure and filth of the whole town are poured forth in daily profusion. It may be asked now, is water thus defiled fit for human use without previous purification? Are not bathers in the river continually coming in contact, nay sometimes having their noses rubbed, with floating filth, and putrified portions of the human dead? Is it not common to meet with the most offensive substances in the jugs which are filled in the river for drinking purposes?"*

The *Friend of India* gives the following summary of the two plans proposed to supply the want:

"The *Engineer's Journal* contains correspondence on the two schemes for supplying Calcutta with pure water, one by Mr. Nelson and the other by Mr. Longridge. Mr. Nelson would draw the supply of water from the Hooghly between Ballygatchea and the river, on the North side of the Circular Canal. The other plan would draw the supply from the river at Fultah Ghaut and necessitate an aqueduct thence to Calcutta. The main reservoir in Mr. Nelson's plan would contain 12,500,000 gallons, sufficient for 400,000 inhabitants at 30 gallons each per day, and the supply could be increased at a slight extra cost. The entire estimate amounts to £230,000, or, including the supply of the Mutla port, £310,000. The annual expenditure is reckoned at £27,040 and the income at £84,838, leaving a balance equal to 25 per cent. on the capital. In this estimate the brick houses in Calcutta are put down at 14,623 paying an average rate of 7*s*. a month, and the huts at 50,871 paying sixpence. The Municipal Commissioners prefer Mr. Longridge's plan. Any scheme, to supply good water, must draw it at least 15 miles above Calcutta."

* On the Sanitary Improvement of Calcutta.

During 1860 the Chandpal Ghaut engine worked 3766 hours, and pumped up 2,094,700 tons of water, being equivalent to 469,212,800 gallons. The total expense was £1128, and the cost of the water about 7*d.* per 10,000 gallons.

MADRAS.—Sir William Denison says of Madras "the great want is water." It is distressing to think how much suffering is occasioned by the absence of an adequate supply of pure water. There are numerous wells; but the water is brackish and otherwise of bad quality. This is probably the chief cause of elephantiasis, which is so common in Madras. At least it is a curious coincidence that Cochin, Galle, and Madras, all noted for their bad water, should also be marked by the great prevalence of this disease. Means have been taken to bring a small supply of good water from Seven Wells to the Esplanade and Fort; but this does not by any means meet the want. The Municipal Commissioners recommend a plan by Mr. Orr. Madras is divided into two parts by the river Cooum. Mr. Orr would draw water for the districts to the north from the Red-Hill Tank, replenished from the Cortilliar river. The water for the south he would supply from the Pommel Tank, feeding it from the Adyar river. The estimated cost is £150,000. The want of funds is the difficulty.

BOMBAY.—Until recently Bombay was perhaps the worst supplied with water of the three Presidency towns. In the hot season water has been carried by rail. By means of the Vehar waterworks, executed at great cost, Bombay is now much better off for water than Calcutta or Madras. But the supply is still inadequate. A number of the pipes laid down burst. The price paid by householders for the water conveyed in pipes varies from 2*s.* to 3*s.* per 1,000 gallons. The average daily consumption is estimated at 6 gallons per head.

COLOMBO.—D. Willisford proposed a plan for bringing a supply of water from the river Kalany at an expense of £35,000; but no steps have yet been taken to carry out the design.

Drinking Fountains.—The supply of water in Delhi is so deficient, that water carriers go about the streets jingling small drinking vessels, from which they offer a draught for a cowry. Progress is gradually being made in providing drinking fountains in different parts of India. The Calcutta Municipal Report for 1860 states that during the year several were erected in that city, which were much resorted to by the natives. A Parsi Merchant in Bombay, Mr. Cursetji Furdoonji, placed £900 at the disposal of the Bombay Municipal Commissioners to defray the cost of a Public Fountain. Ahmedabad, for many years, has been supplied with public fountains. In Kurrachee several have been erected by the Municipality.

Watering of Streets.—In Calcutta 46 streets, covering a distance of 16½ miles, were watered in 1860, at an average monthly

expenditure of £186. Fourteen new water carts were added. Iron water carts were tried but did not answer. *Bheesties*, or water carriers, are still employed in Calcutta to some extent. A row of them, with skins of water slung across their backs, move along the street, jerking out water to lay the dust. Carts are used in Madras and Bombay.

Lighting of Towns.—Till the end of 1861, Calcutta was the only city in India lighted with gas. Arrangements were, however, in progress to provide the same means in Bombay and Delhi. Madras has still only a small supply of oil lamps The great majority of the towns of India are not lighted at all at night.

Wealthy native gentlemen in Calcutta are beginning to appreciate the advantages of gas, and to introduce it into their dwellings.

Streets.—The whole of the streets and lanes of Calcutta are 109 miles in length. In Bombay there are about 15 million square feet of made roads. The returns being prepared on different principles, comparison is impossible. Uniformity is very desirable.

A portion of Benares and one or two streets in Agra are paved with stone ; parts of Armitsar and Lahore are laid with small yellow bricks, like towns in Holland. The streets in the three capitals are generally macadamised or gravelled.

In most Indian towns the streets are narrow and crooked. Calcutta has some noble streets; Madras boasts of its Mount Road.

Calcutta, Bombay, and Kandy are perhaps the only towns which have any attempts at foot-paths in a few of their streets. About fifty yards of one of the foot-paths in Calcutta are paved with smooth slabs of stones as in England ; at Kandy brick is employed. In other cases the foot-paths are made simply of earth. This is pleasant enough in dry weather, but during the rains both streets and foot-paths in many places become nearly impassable.

Calcutta has 70 feet of covered colonnade, formed of corrugated iron. It was erected as an experiment to ascertain its suitability for enabling Europeans to walk short distances, protected from the sun and rain.

Street Traffic.—The following return shows the increase in the number of carriages, horses, &c., in Calcutta during 10 years :

	1850.	1860.
Four and two wheeled Carriages...	3,229	4,168
Hackeries.....	1,391	3,368
Horses.....	3,276	3,750
Ponies.....	2,003	2,307
Bullocks.....	2,782	6,736
	12,681	20,329

Buildings.—In 1858 Calcutta contained the following buildings:

14	Protestant Churches.	64,129	One Storied Buildings.
5	Roman Catholic Churches.	6,497	Two do. do.
1	Greek Church.	725	Three do. do.
1	Armenian Church.	11	Four do. do.
1	Synagogue.	1	Five do. do.
47	Mosques.		
1	Parsi Temple.	13,363	
1	Chinese Temple.	56,891	Huts.
154	Hindu Temples.		
	Total	70,254	

Every year witnesses improvements in the buildings of most towns in India and Ceylon. Two examples may be mentioned.

Furruckabad is a thriving populous town on the Ganges, eastward from Agra. When C. R. Lindsay, Esq., was appointed Magistrate, its streets and bazaars had a mean appearance. His first object was to secure the influence of some of the leading men. They were formed into a committee, and improvements were discussed. A commencement was made with a public market, the advantages of which all recognized. After some time a better class of bazaar-fronts was suggested, and a few were put up as models. Designs, all slightly different, were prepared for the various quarters of the town; and now they are gradually being carried out. The style, while thoroughly oriental, is simple and elegant. Every effort has been made so to arrange matters that all may be executed by workmen belonging to the town at as small a cost as possible. Already the appearance of the place has improved remarkably.

The Rev. W. Oakley thus describes the changes in the town of Kandy, in the interior of Ceylon, during the last 25 years:

"The mud huts with their thatched roofs have entirely disappeared. The erections of cocoa-nut leaves—in the form of Verandahs—in front of the shops throughout the Town have long since been removed. The open drains on each side of the street, often from four to six feet broad, bridged over with logs of wood or planks, have vanished, and now we have covered drains throughout the Town, and in all the principal streets, foot-paths raised and laid with bricks. The style of houses too have completely changed. Dilapidated houses and old mud huts have been replaced by respectable brick built houses, in almost every street in the Town. Nor is the interior of these dwellings less changed. A new and improved style of furniture has been adopted, so that the fittings of many of the respectable native houses are now nearly equal in appearance and comfort to most of the European dwellings."*

Public Gardens.—The principal European stations in India are provided with Public Gardens, some of them of great beauty. The Delhi Gardens have small sheets of water, fine old trees, with shady walks, interspersed with brilliant parterres. All who have visited Bangalore will long remember its gorgeous display of flowers,—

sweet strains of music at sunset, increasing the attraction. Even Kurrachee, where the eye wanders over a wide waste of sand and barren rocks, has its little oasis. The garden at Anarkulli and the People's Park at Madras form some of the most recent additions.

Anarkulli is the European suburb of Lahore. A large portion of it, when the city came into our possession, was covered with the unsightly debris of many centuries. Heaps of rubbish have been levelled, roads have been opened, and one part has been laid out as a public garden with a band-stand and polygon near the centre.

"The People's Park, Madras, owes its origin to Sir Charles Trevelyan. Broad carriage roads lead through the Park in every direction, amid ornamental trees artistically grouped together. Lakes of various sizes are scattered through the Park, and in the centre of two of them is a small island to which ready access can be had by boats. A Menagerie has been commenced, which is a great attraction. The general extent of the Park besides affording opportunities to all classes of pedestrian, carriage and equestrian exercise, contains play-grounds for children, and spaces suitable for the several gymnastic and athletic games of young men."

Museums.—Collections illustrative of the Natural History, Manufactures, and Antiquities of India are increasing. Calcutta, in addition to the interesting Museum of the Asiatic Society, has a Geological Collection. Bombay has the Antiquities and specimens of Natural History belonging to its Branch of the Asiatic Society, as well as a Museum of Economic Products. Madras has a Government Central Museum to which, until recently, a small Menagerie was attached. The visitors during 1860-61 amounted to 527,753; of whom 70,807 were able to write their names in the Visitors' Book. Of the signatures 21,863 were in English, 33,706 in Tamil, 9,957 in Telugu, and 4,529 in Hindustani. Two hundred and seventy-three specimens were obtained for the Zoological Gardens.

A Museum was lately commenced at Delhi. The collection is contained at present in the hall of white marble which formed the Council Chamber of the Great Mogul. The contents are thus described by the *Friend of India*:

"There are individual curiosities, such as the original "Kudum Shureeff" of Mahomet taken out of a shrine for the maintenance of which 50 Rupees a month was always paid by our Government. There are historic relics connected with the sack of the Palace and the final overthrow of the last of the Moguls, such as portions of the agate bath of the ex-queen, the imprint of Fatima's foot, the chairs of Bahadoor Shah. The practical portion of the exhibition is illustrated by a complete series of Materia Medica Indica, with a description of the names, uses and origin of every variety of vegetable and mineral drug that enters the Delhi market, in addition to a curious assortment of the native perfumes scarcely distinguishable one from the other by European nostrils, but thoroughly appreciated in all their modifications of odour by Asiatic society. But perhaps the most permanently useful are the collections of Indian manufactures and products. The visitor can pause and satisfy himself as to almost

every variety, not only of raw material but those of the long established industries of the East. He can feast his eyes on the unique Saracenic work of Agra in soapstone models and marble mosaics; the exquisite miniature painting, the floss silk scarfs and embroidery, the bidree ware, the sandalwood boxes and brocade of Delhi itself; the graceful wooden platters and knives and forks of Saharunpoor; the darkwood carving of Bijnore; the delicately coloured pottery of Moradabad; the gorgeous workboxes and painted furniture of Bareilly; the cutlery of Goojerat; the ivory combs of Umritsur; the curiously inlaid dressing boxes of Bombay; the clay figures of Lucknow; the papier maché boxes of Cashmere; the lacquer bowls of Paniput; elaborate ivory work from all parts of India; grotesque marble figures from Jeypore; crystal and jadestone saucers and vases from China; the polished wood toys and specimens of boxes of every conceivable shape and hue, from Benares, Hissar and Hoshyarpoor. All this in addition to the textile specimens, the shawl work and pushmeena from Cashmere and Thibet; delicate chudders from Rampore; silks from Lahore; ornamental cloths from Mooltan; loongis from Cabul; the check cloth fabrics of Loodianah, and various other products from all parts of India—one-eighth of which we have not enumerated. Musical instruments are not wanting in the miscellaneous repository, as well as models of the numerous rough but thoroughly efficient artizans' tools and agricultural implements—the sugarcane mill, the turnip cutter, the Persian wheel, the irrigation contrivances, the wheeled carriage, &c. The specimens of zoology and geology are gradually assuming prominence." *Sept.* 19.

ILLUSTRATIONS OF HINDUISM, &c.

Numerous examples of superstitious practices have been noticed in the Indian Press and Mission Reports during the year. The following are specimens:

Worship of Cows.—"The late Baka Bai, widow of the last of the Bhonsla Rajahs of Nagpore, might have been a heroine of the first class if she had not been a superstitious Hindoo. How she kept Nagpore faithful to us during the mutiny is well known. A writer in the "Oriental Christian Spectator" describes her as daily spending at least 12 hours in the worship of cows and the Tulsi tree, the sun and her idols. She daily entertained "15 Brahmans and double the number of Gosains, in addition to all the priests and mendicants fed by the Rajah. In the beginning of September 1858 Baka Bai fell sick, and, as she was now about 80 years of age, it was feared her end was at hand. Five cows were, therefore, introduced into the room where she lay in order to be bestowed on Brahmans. Each cow was led up near her couch with a halter. The recipient stood at his head, and the invalid giver was lifted up so as to take hold of its tail. The gift of the animal was accompanied by a further donation in money of Rs. 50 or 100, and as one after another they passed onward from the bed-side, they were supposed to help the dying woman forward on her way to heaven. As she became worse an order was issued for a feast and handsome sums of money to be given to 300 Brahmans. Among the last acts of her life was to call for a cow, and having fallen at its feet as far as her now fast-waning strength would allow her, she offered it grass to eat, and addressed it by the venerated name of mother. While she was engaged in giving away more cows to Brahmans, she fell back and expired."—*Friend of India.*

Killing of Cows.—"With the view of ameliorating the frightful evil peculiar

to Kutch in former days—infanticide—the British Government entered into a treaty with its Government for the prevention of this horrid crime. No treaty was necessary, for the law of God and of nations would have justified us in repressing cruel murder with the strong arm that England has ever lifted to punish atrocity. But the Hindoos hate to give anything for nothing, and when they gave up this vile practice, they asked in return a *quid pro quo*. This was, that no oxen should be slaughtered in the province, and that peacocks should not be meddled with. In order to gratify the people and not to offend their religious prejudices, this was readily agreed to, and has been as sacredly observed by the authorities."

The Kutch authorities now want to hinder the killing of sheep as well as of oxen.—*Times of India.*

"There have recently occurred some serious disturbances among the Hindoo and Mahomedan populations in Bhurtpoor, in which several lives were lost, arising out of the slaughter of cows by the latter. In consequence of this, order having been restored, Government has prohibited the slaughter of cows in that district."

Does Government intend to pursue this policy, wherever opposition is made to cow-killing? If so, all India will enthusiastically rise to preserve the cows of this country. The murder of a cow is according to Hindu theology, something incomparably worse than the murder of a man; and the salvation of even a few of these holy animals from a brutal death at the hands of an irreligious Mlech, would procure righteousness enough to blot out the sins of thousands of mortals. This is really, soberly, the belief of the immense majority of the people around us.—*Bombay Guardian.*

Feeding Ants.—"It was only the last Sunday that we saw on the Esplanade of Bombay, quite near to where a Missionary was preaching, two respectably dressed Hindus, with a little child, followed by a servant, with a quantity of sugar, moving about and carefully scrutinizing the ground in search of ants, and as often as they discovered any they sprinkled some of their sugar on the ground. These very individuals have doubtless heard of the famine in the North West Provinces; we suppose the idea of an obligation to send assistance thither has not dawned upon their minds. They will please God by coming to his help in the great matter of giving food to ants; and it is a matter of no consequence though their brethren perish by thousands."—*Bombay Guardian.*

Hospital for Animals.—In Bombay and some other cities in Western India, there are large buildings and enclosures where animals are kept and fed as a work of merit. The late Gungadass, Manager of the Bombay Hospital, just one day before his death bought one hundred head of oxen and a like number of fat sheep from the butchery, and consigned them to the Pinjrapole or Hospital for animals. This man was represented to be worth more than £200,000, and the purchase of cattle is said by his friends to be the crowning act of his benevolence. But the effort was too much, and he died the day after it.

Offering to the Ganges.—"The Rajah of Benares, who is said to be an enlightened man, and who has seen a good deal of English and Christian society, offered the other day 180 measures of milk, a golden cow, and a silver bull to the river Ganges, with the design of propitiating her, and assuaging her wrath that she might no longer overflow her banks."—*Indian Reformer.*

Supposed Incarnations of Krishna.—The disclosures respecting the Maharajas of Bombay afford sad proof of the ignorance and

superstition of the native merchants of Gujarat, some of them noted for their wealth. In Bombay there are six or seven Maharajas who are worshipped as incarnations of the deity. Each has a separate temple. The Maharaj is considered the fountain of all knowledge, the image of morality and purity; admission into heaven depends on his favor. The deluded votaries drink the water which drops from the Maharaj when he comes out of the bath, and eat the remnants of his meals. Men and women expiate their sins in his presence with costly gifts. When a man is dying, the Maharaj puts his foot on his breast to free him from his sins, and receives for his blessing from 10 to 1000 rupees. On some occasions rich Hindu ladies only are allowed admittance into his sanctuary. "He is lulled to sleep in a splendid cradle by females who are for the time appointed priestesses elect. Such a distinction is highly coveted; and a female, who wins the smiles of the Maharaj is very much envied by her relations and neighbours, who consider a mark of approbation like this to be the most desirable thing in the world, and yet, all this worship is given to a man whom common report represents to be a very demon of vice."

Worship of Khandoba.—The Rev. A. White gives the following account of a visit to Jejuri, in the Bombay Presidency, containing a temple of Khandoba, one of the most popular of the Hindu gods in Western India:

"Arrived here from Sasoor last night. This place, the seat of the god Khandoba, presents a very curious and picturesque appearance. The fort-looking enclosure on the top of a conical hill, rises above; and the town, of, I should suppose, 1600 inhabitants, lies beneath. The steps and whole way leading up from the town to the fort, within which is the temple, are of very unusual construction. It looks at first sight as if stone pillars had been erected confusedly and irregularly all the way up. Gateways span the ascent here and there.

"These buildings and erections are the result of vows to Khandoba. Whoever got anything (as he supposed) from Khandoba, fulfilled his vow, should that have been its nature, by building a step, erecting a lamp pillar or making an arched gateway, or putting down an image of a bull, a tiger, an elephant, &c. How melancholy is it to see nearly a forest of stone pillars, and a pavement inlaid with innumerable votive stones, each one attesting the delusion of some blinded man, in present and bygone days, that Khandoba had granted him the desire of his heart.

"Khandoba's worship is diabolical and infamous. His salutation is 'Elkot,' which in the Canarese language means seventy millions. He was a king who, accompanied by seventy millions, made war on a giant, and the salutation is in glorification of his success. His worshippers slaughter sheep and goats to him. His genuine worship requires men and women to be swung round and round, suspended by a hook in their backs, that being a kind of service of which he is considered to be very fond. He also likes the piercing of the thigh. In old days there is reason to believe human lives were offered. Happily the British Government has preferred the welfare of its subjects to the taste of Khandoba; and about four years ago hook-swinging and thigh-piercing were forbidden. I

heard some of the persons, whose pockets had suffered by the loss of emoluments derived from assistance rendered in these abominations say, that they were thinking of re-introducing them, or that some spoke of doing so. I told them they would better not try it, as it would end in their being punished; and I trust Government will ever be firm in repressing rites so offensive to all that is good and lovely. I am sorry to say that in the end of the year before last I saw some eight or a dozen men and women swung on hooks at Nagpore, to Khandoba, within a gunshot of the British Commissioner's residence. They were swung on a horizontal beam fixed so as to revolve on an upright pole mounted on a cart, which bullocks dragged the greater part of a mile. They were borne dangling by the hook, and revolving all the way amidst the shouts of twenty thousand people. I do trust it has been suppressed, though I have heard nothing to that effect. In the case of Jejuri, the pole is stationary, on the top of the temple-fort. It stands there a perpetual monument of the wickedness and cruelty with which Khandoba was, and is clothed, in the imaginations of the people.

"But the worst remains to be told, and alas! not as a thing of the past, but as still in detestable operation. The people are in the habit of giving up their children to Khandoba. With the exception of Brahmins nearly all other classes perpetrate this crime. A couple having no family, vow that if Khandoba will help them, their first child, be it boy or girl, shall be his. When in such cases there is family, the boy, if it is a boy, grows up to be a "dog of Khandoba's" (as the people deem it,) and is given up to a life of idleness and uselessness. They are called Waghe, and wander about the country with a tiger-skin bag of turmeric, which they apply to the brows of those who give them money, dispensing the favour of Khandoba. When it is a girl, she becomes the *wife of the god*, and is devoted to a life of publicly acknowledged and expected prostitution. She marries not; Khandoba is her husband. She is solemnly married to him with the pomp of a Hindoo marriage; and the other wretched girls, of the same caste, who have been devoted in the same way, are invited to the marriage feast. Her parents leave her to herself thereafter. She goes in and out at pleasure at all hours of the day and night; and I believe they frequently expect her *to be a source of large profit to them* through her shame. Of these miserable women there are some two hundred, I understand, in and about Jejuri, sent forth by their natural protectors to lead a life worse than death. The servants at the Travellers' Bungalow have frequent occasion to drive them off, when they come to get hold of gentlemen's servants. They go from place to place, and are in continual requisition for the entertainment of Khandoba's pilgrims in nightly dance and lascivious songs. There are other centres of devotion besides Jejuri, and the country is filled with them by hundreds. The morals of the country are brought down to a degree of fearful debasement by the diffusion of these religious prostitutes. What a fearful injustice is it to a poor girl that she should come into the world solemnly devoted to a course of vice, and be debarred from obtaining an honourable position! What a thought to the parents who dandle their little girl on their knees, that at about the age of 12 she has such a cursed prospect before her. Happy are the Moorlis, (for such is their name,) that are cut off by a kind death before the season of infamy arrives!

"Government refuses to allow the burning of widows, and the immolation of offspring; it lays severe restrictions on houses of ill-fame. If women of their own accord burst through the restraints of modesty, that is beyond the control of authority; but as no parent is allowed to mutilate or ill-use his child, should it be lawful for parents to inflict such a deadly injury on their offspring as that

above described? Government would not allow any one to put out his child's eyes in fulfilment of a vow to Khandoba or any other god; how then should the other far worse injury to the individual and to Society be tolerated?"—*Bombay Guardian.*

Mr. White thus describes some votaries of Devi, one of the supposed forms of the wife of Siva, whom he met at Koondanpoor, a temple about 12 miles from Poona:

"The Aradhis are among the most horribly debased of mankind. They are men who have been perhaps offered by their parents in a vow to the goddess when they were very unwell, on condition they should not die. Some have adopted this course of life voluntarily. They are neither men nor women in dress or otherwise; their whole appearance being a shocking and revolting composition of man and woman. Their countenances convey a dreadful and infamous impression. They wear hair like women, plaited and braided with cowrie shells; and a necklace of the same, the badge of their being the servants of Devi. Their course of life is stained by the most abominable practices; practices described in Scripture as about the lowest point which man, deserted of God, can fall to. At night these wretched creatures dance in the temple court with a large crowd ronnd them, and hold in their hands a long snake-like torch, the ashes of which they apply to the forehead of whoever pays them. These ashes convey the favor of Devi. Their dancing in the dark with the great flaming torch, with their female dress and low gestures, gave me, the short time I was a witness to it, the impression of the orgies of devils.

"So awfully have the Hindoos departed from God that they believe these Aradhis to be the great favorites of Devi; and under the fear of their doing them damage with her, submit to their extortions. They know at the same time how utterly vile they are.

"The Bhutyas are another class of attendants on Devi, so called from their resemblance to goblins. I addressed a large company of them at this festival.

"The temple enclosure contains Khokatai, or *Mother Cough*, the goddess in whom those suffering from cough, put confidence. Outside is Kharoozai, or *Mother Itch*!!—*Bombay Guardian.*

Worship of Yelamma.—The following extract is from the Journal of two Native Agents of the London Mission at Belgaum, in the South of the Bombay Presidency:

"Preached to a large number of people who had come to the festival. Afterwards we prepared to ascend the hill on which the Yelamma temple is built. On our way we halted at a tank near the foot of the hill, in the vicinity of which are a number of temples to which the pilgrims resort before they ascend the hill. Here it was painful to witness what we saw, the difference between decency and indecency was apparently not known nor observed. We could not witness the spectacle without deep feelings of pity and compassion. Numbers of the deluded people were going almost naked. Men and women of every age who have made vows to Yelamma, first bathe in the tank, then divest themselves of their clothes, daub all their bodies with a mixture of turmerick, and then cover themselves with a few branches of margosa. They then perambulate the temple before thousands, singing, accompanied with

drums and other musical instruments. We tried to expostulate with them on their disgraceful conduct, exposing themselves in such a manner in the light of the sun, and before so many people. They were afraid, and seemed to think we were Government servants. They complied with our request and covered themselves. The priests were very angry with us, and said, "Leave them alone; what is it to you?" They abused us very much. We then left the place to ascend the hill. Two priests followed us and seemed to wish to make themselves agreeable, and said, "You had better come in the evening; we will take notice of you, and give you some presents, [that is bribe us.] We had plenty of people around us, and lost 10 Rupees on your account." We replied that we should be glad if they lost all. We exhorted them to abandon their profession and seek a more honourable one. We left them and preached at several places. This is a horrid feast."*

Human Sacrifice Prevented.—The Khonds of Orissa formerly offered human sacrifices to a large extent; but the horrible practice has been greatly checked by the efforts of Government. The *Bombay Telegraph*, however, gives the following account of an attempt which occurred during the year:

"It appears that the Khonds of Thooamool have, for the last few seasons, suffered from a scarcity of food, like other districts of India where the fall of rain has been scanty. This was attributed by them to their not having lately been at liberty to propitiate their gods by a human sacrifice. They, therefore, told the Paut Rajah, on the last day of the festival of the Dussera, that he must, as was his custom in former years, procure them a victim to offer up to their incensed deities. It appears that the Paut and Thaut Rajahs of Thooamool and Kassipoor were formerly in the habit of furnishing the Khonds with Meriahs, and no inconsiderable portion of their revenue was thus at one time derived by the sale of human victims. The Paut Rajah warned the Khonds that Thooamool was now a British province, and that as the Meriah had been strictly prohibited, he could not possibly give them any encouragement, but that if they were still anxious to celebrate the ceremony in the manner ordered by Government, that he would give them either buffaloes or any number of sheep. Dissatisfied with this proposal, the chief Magees assembled shortly afterwards in conclave at the village of Bissemghery of Thooamool, when it was unanimously agreed, that be the consequences what they might, a human sacrifice should take place at the full moon in the month of Poosho, 27th January 1861. The oaths most binding on Khonds were taken, and it was then also resolved that if the Paut Rajah attempted to stop the sacrifice by sending a body of matchlockmen, that they should be attacked, and the Paut Rajah driven from the country. The leaders of the Khonds then despatched messengers to all the neighbouring tribes of Jeypore and Kalahundy, directing their attendance on the appointed day at a village which would be hereafter made known, at the same time threatening to burn down the villages of all who declined to attend. A few of the better-disposed Khonds attempted to persuade the more violent party to give up all idea of sacrifice by warning

* Belgaum Mission Report for 1861, p. 50,51.

them of the inevitable punishment that would overtake all parties should the sacrifice be carried into effect. They also pointed out that they were not only too poor to purchase a Meriah, but that none of that class were to be had in Thooamool; but one of the fanatics, named Bolly Biss Magee, disposed of the latter objection by volunteering to give up for sacrifice a female named Hoolamai, a "Toore" formerly purchased by him for five rupees, not as a Meriah, but as an agrarian slave. The offer was accepted, the woman was immediately after heavily ironed and removed to the village of Puckregoodah, the place appointed for sacrifice. An attempt on the part of the Paut Rajah to rescue the intended victim eight days before the time appointed for her sacrifice was ineffectual, as the Khonds having received intimation of the Paut Rajah's approach, deserted their village and fled with their Meriah to the Hills. In consequence of this failure the Paut Rajah sent to Captain Macneill a report, dated 23rd January 1861, which reached him at Bundhasire of Kulahundy on the afternoon of Friday, the 25th January 1861, requesting, in the most urgent terms, that a body of Sebundies might be forthwith sent to stop the sacrifice, for the celebration of which every preparation had been made. Fifty-eight men under an experienced Sirdar, immediately started, and after a march of fifty-two miles accomplished in thirty-eight hours, over a very difficult and rugged country, succeeded in rescuing the intended victim as she was being removed from the house of the "Janney" or priest to the spot appointed for the sacrifice. All the preliminary ceremonies had been performed, and one hour later the services of the guard would have been unavailing.

"The Khonds, it is said, are greatly incensed at having had their sacrifice interfered with: the more especially, they say, that the rites of their religion are guaranteed against molestation by the Royal Proclamation."

Native Rumours—"In consequence of the introduction of vaccination, which the people of this place have never heard of before—a story (as strange as any ever told) ran in the bazaar to the effect, that Europeans are catching children, and examining them by making incisions in their bodies with a sharp instrument, with a view to discover and know which of the children of the place are born foes to Government. That is, if by the incision of the instrument milk or water comes out, such boys would be immediately bled to death, and their bodies thrown away for food of dogs and vultures, without even allowing their bereaved parents and relatives, the satisfaction of the rights of sepulture!"*

"A rumour was prevalent in the town on Monday last that the machinery of the Spinning and Weaving Factory having got out of working order, it was deemed necessary to sacrifice the lives of a few children for the purpose of setting it a-going. The credulous masters of the vernacular schools, thereupon soon dismissed their pupils, ordering them to remain home, so as to avoid being taken up for sacrifice. It behoves the Police to apprehend all persons who give currency to this rumour for the purpose of terrifying the ignorant and superstitious.†"

The *Wartaman Dipika*, a Bombay native newspaper, mentions that a report is abroad to the effect that Government is about to compel all widows to let their hair grow and marry again, on pain of levying a heavy tax for their widowhood; and this for the reason that the prevalent infanticide cannot be put a stop to in any other way. The report, it is added, is very generally believed.

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* *Delhi Gazette,* † *Ahmedabad Sumachar.*

Caste.—"Another of these caste riots so common in South India, took place at Musulipatam during the last Dusserah festival, and is remarkable for the audacity of the assailants in telegraphing direct to Government to prevent the Magistrate's orders from taking effect. The Goldsmiths of the town resolved to whitewash their houses, and tie wreaths to their gates, but the Right Hand caste people objected. Their petition was justly refused by the Magistrate, who stationed a strong police force in the Goldsmiths' bazaar during the poojah. Notwithstanding, night after night their shops were bespattered with dirt, and on one occasion a riot took place and some ten or fourteen were broken open. The ringleaders were apprehended and sentenced to only six months' imprisonment. The telegrams are curiosities. "The Goldsmiths here endeavour to introduce innovations not allowed to their caste, Magistrate upheld them, obtained a party armed with shot. We fear much that this will attend with loss of lives, &c., as done in 1820. Shops closed two days. Magistrate took interference with caste prejudice contrary to usage and to Her Majesty's Proclamation. Magistrate refused our prayer—vide Government Order 11th July 1820. Please relieve us of this calamity by taking immediately notice."

"If our telegram of 12th be not attended to, greater ravages might be committed than those done on 13th and 14th; please keep peace. "Our objections to Goldsmiths white-washing street walls and tying wreaths to their gates are given in detail by to-day's post; we pray no orders be passed pending its receipt." "Magistrate however removed fennellages from Goldsmiths' gates on the 22nd and not chunam." Government "fully approved of the Magistrate having upheld the undoubted right of the Goldsmiths, in common with other members of the community, to white-wash their own houses."—*Friend of India.*

A great outcry was made at Poona because a Christian convert drew water from the public tanks. A petition was addressed to the Magistrate, Mr. Duncan Davidson, praying that native Christians should not be allowed such a right. The Magistrate, very properly, gave the following reply:

"I have to inform you that there is no reason to distinguish what classes of people should draw and what classes should not draw water from public cisterns, tanks, &c., which are intended for the proper use of all the people. These instructions are applicable only to *public* cisterns, and wells and tanks, &c., but where there are private cisterns and wells it rests with the owners to allow or prevent water therefrom being drawn by any body whatever. You however possess no right to prevent water being taken from public cisterns, &c., and should you riotously assemble and commit assaults or other mischief, you will be apprehended, and punished according to law."

Funeral Obsequies.—It is well known that Hindus lavish immense sums in performing idolatrous ceremonies. The following extract from a Bengali newspaper, the *Prabhakar*, is given in the *Indian Reformer.* It can easily be understood how such descriptions induce weak-minded men, fond of flattery, to part freely with the riches, which they withhold from any really deserving object:

"The pomp with which Rajah Kamal Krishna Bahadoor, of Sobha Bazar,—that most pious of men, the delight of all, and the abode of every excellency, performed yesterday the funeral obsequies of his holy mother, has not been witnessed for ages by the inhabitants of the city. Half the spacious yard of the Rajah's house was occupied with the articles intended to be given away in donations. The beds, which were thirty-four in number and all of which were of

the first quality, were ranged in two rows. All the things, indeed, were valuable, and worthy of being given away by wealthy gentlemen. In front of each bed, were placed in glittering array, vases, candle-sticks and other vessels of silver, plates filled with Rupees, shawls, clothes and silks of every variety; while, on both the sides of the sea of gifts, were heaped together in superabundant profusion all sorts of brass vessels. A pleasing delusion was produced in the minds of many, who on entering the Rajah's house, saw the display of donatives. They fancied, as if they were witnessing the celebration of some gorgeous rites by the king of the gods in the celestial city. Rajah Kamal Krishna Bahadoor, intoxicated, as it were, with liberality, had, on the occasion, without the slightest grudge, opened the gates of his treasury. How shall we describe the glory of that illustrious assembly? Illuminated with the presence of the most respectable and influential native gentlemen—the ornament of Hindu society, of the leaders of associations, and of the Brahmans and Pundits of Nadia, of Benares, of Mithila, of Telinga, and other parts of India, the assembly seemed truly to be a convocation of the king of the gods. It is not possible for our pen to draw a sketch of a spectacle so magnificent. Here the Pundits of Telinga, assembled together, are chaunting the Vedas; there the sages of Mithila are expounding the Sam Veda; while in a third place the Buddhas,—those teachers of wisdom, are engaged in theological discussions. In one place, the Goshwamis seated on curiously-wrought seats, are, in accordance with the opinions of the divine Dwaipayan, celebrating the praises of the devout Shribatsal; in another place, the Bhats, confederated together in bands, are describing the glories of the Rajah's ancestors; while yonder, a party of Vaishnavas, in ravishing and heart captivating strains, are showering down the sweets of the plays of Shri Krishna. In the fore-front of the assembly, Gopi Nath, the chief of the household teraphim of the Rajah, with his divine consort Lakshmi, decked with diamonds, pearls and other new ornaments, is seated on a throne of silver. All the appurtenances of the god,—the gold-covered seat, the bed, the holder of *atar*, the receptacle of rose-water, and the sceptre, are made of substantial silver. On this occasion, the Rajah had given new ornaments to Gopi Nath. At the sight of Gopi Nath, the minds of the devotees, engaged in devout contemplation, were filled with the nectar of faith. Let it not be supposed however, that Rajah Kamal Krishna Bahadoor, has given away only silver vessels, plates of Rupees, shawls and cloths of every variety; he has also made presents of beautiful carriages equipped with horses, of curiously-carved palanquins, and of milch-cows, with their calves, the horns of which were covered with leaf of gold and the hoofs with leaf of silver."

Changes in Hinduism.—Modern Hinduism is very different from the system contained in the Vedas. This is strikingly illustrated in the following extract from the *Bombay Guardian*:

"There is in the last number of the *Dnyanodaya* a very ingenious and happily-conceived article in which Vyas, the reputed author of the Vedas, is represented as coming to life in our days. Vyas, is surprised that he is not able to find any Rishis or devout men in the forest, and wanders on till he comes to a macadamized road, and then till he reaches a handsome city. Every thing appears strange to him. He wonders at the strange language of the people, and concludes that they must have come from foreign parts. He is confounded at the sight of an image of Marooti, and at the worship rendered to it by a Bhut. No one could converse with him; not even a Puranik; only a pundit could exchange a few words with him. Nothing would do but that

he must learn the language. The people understood that it was Vyas, yet they found a great deal in his ways and demeanour, very ridiculous. He shocked them by his neglect of idolatry, by taking water from the hand of a *Shudra*, and by calling for meat.

"As soon as he was master of the language, the Brahmins had an interview with him, and asked for an explanation of his strange conduct. He in reply charges them with violating the Vedas. The gods of the Vedas are not honored by them; the rites of the Vedas not performed; they are idolaters. Some discussion ensues. They charge him with neglecting caste distinctions and not guarding against defilements. He denies that there are any caste distinctions. 'As the Shudra sprang from Brahma, he must be holy, whatever part of his body he sprang from, and it is an insult to Brahma to despise his offspring. Defilement comes from sin.' The Brahmins quote Shunker-Acharya in prohibition of meat, and Vyas is indignant that they should presume to quote any body in opposition to the Vedas. He quits them in disgust, to their great joy.

"The 'reformed' young men of the place, who in their hearts despise Hinduism, but for the sake of sustaining their credit, profess to venerate the Vedas, hear that he has quarrelled with the Brahmins, and hasten to pay court to him. At first they got along very amicably together, as their sentiments seemed alike on the subject of idolatry, caste, animal food, &c. But after a few days they began to look upon him as after all a superstitious old fogy, with his talk about the gods, worship, morality, &c., and it was not long before he turned away from them.

"Afterwards he is represented as falling in with some Christians. He meets with a Sanscrit-speaking missionary, and learns a good deal about Christianity. He is very favorably impressed with what he hears; but soon 'messengers of the cemetery' compel him to cut short his visit and return."

Educated Hindus conforming to Idolatrous Customs.—Three melancholy illustrations have been given during the year of the want of moral courage on the part of some of the ablest of the English speaking natives of India:

"Babu Rama Prasad Roy," says the *Indian Reformer*, "has performed the *Shraddha* (funeral obsequies) of Rajah Ram Mohun Roy. The man who made a life-long protest against the idolatrous customs of his country—the man who founded the mono-theistic association of the Brahma Samaj,—the man who breaking through the trammels of castes was the first among his countrymen to undertake a voyage to England,—the man whose remains lie interred in the city of Bristol, the anniversary of that man's death has been celebrated with all the pomp and circumstance of orthodox Hindu ritualism, by a son who eats beef and drinks champagne. The *Shraddha* came off with great *eclat* on the 9th instant. Preparations had been made on a grand scale. By skilful management, by negotiation, and the offer of a large premium, some hundreds of Brahmans, from the metropolis and the circumjacent villages, were got together to grace the scene and import solemnity to the occasion by their august presence. The chief actor of this ludicrous farce, Babu Rama Prasad Roy, himself appeared on the stage clad in sacerdotal vestments, his body painted with the holy mud of the sacred Gunga, and a *tulsi* garland encircling his neck. It is not to be supposed, however, that the Babu has been restored to the orthodox community. The leaders of orthodoxy were not present on the occasion. Before restoration they demand that the Babu should perform an expiation for his oft repeated violations of Hindu customs, and go through

a course of penance enjoined in the Shastras. To this the Babu, of course, objects. By the step he has taken, he has only brought ridicule upon himself, and his excommunication has been more thoroughly confirmed. But the affair has a sadder aspect. It is painful to see a man of Babu Rama Prasad Roy's intelligence and position stoop so low. It is a melancholy spectacle to see him frightened into a compliance with usages which his judgment must condemn."

The second instance is that of Babu Prosunno Coomar Tagore, whose son is a Christian and Professor of Hindu Law in University College, London. His relative, Dwarkanath Tagore, also broke caste by visiting England. One of his ancestors of high Brahmanical descent lost caste by smelling the dinner of a Muhammadan prince whom he served. Thus polluted, the more rigid Brahmans would not eat with the family. Recently he has returned to caste. The mode in which it was managed is thus described by a Hindu Subscriber to the *Indian Reformer*:

"A few months previous to the marriage of his young grand-daughter, several of his Brahman friends told Prosunno Babu that if he would only condescend to go in person to a few houses in Calcutta, and issue letters of invitation to persons in the interior, with a promise that if they grace the marriage festival with their presence, he would liberally honor them with presents, they were sure, not a single soul would hesitate to restore his noble family to their former nobility in matters of caste. The good Babu, relying on the sincerity of his friends, accordingly issued cards of invitation to numerous persons in the districts of Woolla, Tribeni, Balli and Teliniparra, and also visited several of his town friends. The effect of this condescension on the Babu's part, who is naturally of an obliging character, need I say? produced the desired effect. On the day of the marriage, hundreds of *ghuttucks* and Koolin lords, with their respective *dols*, repaired to the Babu's house, and waited till the marriage was formally completed. The Babu welcomed every body with 'hands and tongue,' and rumour says, he is going to offer handsome presents to every person who attended."

The third instance is thus noticed in the *Bombay Gazette*:

"We are sorry to hear of the false position which has been taken by Mr. Mahiputram Rupram in relation to his caste. It will be remembered that this young man, a Deputy Educational Inspector in Guzerat, went to England, with the view of the better qualifying himself for his educational duties and for usefulness amongst his fellow-countrymen. Being a Brahmin, this step was regarded by all as bold, manly, and noble. He knew that the Shastras prohibit the step he took; and he took it with his eyes open, and in the cause of education and of his country. On his return from England, he met with much opposition from the most influential men of his caste, but he met it with firmness and with a determination not to retract a hair's breadth. He commanded not only the respect, but the sympathy of all right thinking people. His courage has, however, failed him, and he has fallen from his commanding position. His desire to be restored to caste led him to make an application to that effect, and to express his readiness to accept the atonement. Our readers know that this consists, amongst other things, in swallowing a disgusting pill, composed of the five products of the cow. After Mr. Mahiputram had thus humiliated himself the leading men of his caste, thinking that a man of so little decision of charac-

ter and self-respect, would be no great credit to them, resolved that, as the Shastras require repentance as well as atonement in such a case, and as the professing penitent still continued to pride himself on his travels, he could not be restored. Mr. Mahiputram has gained nothing from his caste by the sacrifice of his self-respect and enlightened convictions, while he has unquestionably lost the respect and confidence of all sensible people. We are very sorry that his struggle has terminated in this discreditable way. The step he took and the course in which it was taken were worthy of a more glorious *finale* to the struggle."

It is so far satisfactory that even the *Hindu Patriot* thus comments on the above case :

"Mr. Mahiputram embarked on board the steamer, but that vessel's stores did not suffer much from his depredations. He practised the ascetic abstinence of a Brahman of his part of India, took a Hindu servant with him, accomplished the novel voyage, saw England and England's lions and came back—undefiled. The food of this oriental traveller was quite as simple and pure in the palatial Hotels of London as that of his less adventurous brethren under the shade of some spreading banyan when travelling in creaking cart. The illustrious chief of the Pandava family, we are told in the great Epic, visited hell and came back to the regions of bliss uncontaminated by any debasing influence. Mr. Mahiputram, to compare great with small, has performed a similar feat. He has visited the land of the Mlechchas (the Unclean) and lo his sanctity as a twice-born is safe ! A slight penance, in the shape of swallowing a disgusting pill, has restored him to the bosom of the community."

With deeper feeling, the Editor of the *Indian Reformer* adds the following reflections to such sad accounts :

"We sicken at the sight. We are weary of moral worthlessness and cowardice. When will India be reformed if her foremost sons thus ignominiously allow themselves to be bound by the fetters of custom,—thus tamely submit to the dictation of ignorance, of priestcraft, and of folly ? These men will surely do no good to their country. We require men of braver hearts, of greater moral courage, of a holier earnestness, of a more heroic determination ; of a diviner faith. Christianity alone can raise up such men,— men possessed of a martyr-spirit,—men who will offer themselves as holocausts on the altar of their country's regeneration. God grant that such men may be speedily raised up in the midst of us."

Europeans at Idolatrous Festivals.—It is deeply to be regretted that Europeans in India sometimes countenance idolatrous festivals by their presence. The more intelligent Hindus know that they go to them merely out of curiosity, but the people generally suppose that the rites have their approval. This much at least is certain, that Europeans who attend on such occasions give those who invite them the idea that idolatry is a trifling matter, a harmless amusement, instead of a sin of deepest dye.

The *Indian Reformer* translates the following from the *Bhaskar*, a Bengali Newspaper :

"Baboo Kali Prasanna Singha is this year making grander preparations for the celebration of the Puja than in former years. On the day of Puja, the

dancing, singing and feasting will go off with great *eclât.* It is the intention of the Baboo to invite the leading members of the Legislative Council, and show them the style in which religious ceremonies are performed by the Hindus. With a view to that great assembly the Puja house of the Singha Baboos is being greatly adorned. The yard is already furnished with American rails and iron pillars, and the street extending from the house of the Singha Baboos to the Jorasanko main road will be graced on both its sides with festoons of fantastic lights.—*5th October.*

The above does not state whether any Europeans actually attended. No such plea can be alleged with respect to the following:

"Mr. Jugonnath Sunkersett's Fair and Festival in honor of the goddess Bhawani Sunkur, whose temple is in his grounds, came off on Monday. From a notice in the *Bombay Gazette* we take the following:

"The grand display of fireworks, which is believed to surpass that of the past years, seemed to rejoice the European gentlemen and ladies to enchantment."—*Bombay Guardian.*

Government Connection with Idolatry.—The "pious and beneficial" religious trusts of Hindus and Muhammadans are still by Regulation XIX. of 1810 of the Bengal Code, and Regulation VII. 1817, of the Madras Code, administered by officers of the British Government. Numerous petitions have been, from time to time, presented for the repeal of those Regulations. Several changes, it is true have been made. Some endowments have been handed over to native trustees. It is said, however, by men well-informed that the connection in some cases is merely veiled—idolatrous allowances being now classed under the apparently harmless head of "Village Expenses." The following instance will show to what an extent Government consulted the "pious" feelings of its subjects. A few months ago the compiler visited the fort of Moditan, near the summit of which is the tomb of a Muhammadan Saint. Seeing a number of pigeons flying about, he made inquiry respecting them from the native in charge of the building. He was assured by him, that Government gave two shillings a month to feed the pigeons. To understand this, it should be known, that such an act is considered very meritorious, especially in Western India. In Bombay pigeons come in flocks to be fed by the natives.

Lord Stanley, when Secretary of State for India, ordered the repeal of the above-mentioned Regulations. Early in the year 1860, Sir Bartle Frere introduced a Bill for this purpose; but it was rejected by a majority of the members of the Legislative Council because it did not provide some remedy for breaches of trust. Another Bill is to be brought forward.

Though people are no longer compelled by *European* officers of Government to pull idol cars, it will be seen from the following extract that *native* officials still continue the practice to some extent. The Rev. J. Hobday, Wesleyan Missionary at Trivellore, in the Madras Presidency, thus writes:

"There were present, it is reckoned, at the last festival, 45,000 people. I was struck with the weakness of Hinduism. Since Government have withheld their assistance at heathen festivals, the Punjayats find it hard to get the cars drawn round the temple. Large numbers are paid for doing so by the land-holders. I saw troops of people marched into the town with drum and trumpets before them. We had three Tahsildars and a Police Inspector with their peons, to help by their authority the dragging of the cars. I saw peons whipping the people who were hired, and forcing into the service by whip others who were not paid for pulling. If it were not for Tahsildars, Police Inspectors, and Peons, car festivals would soon cease and Hinduism would soon tumble to pieces. As soon as those who were paid for dragging the car had fulfilled the time for which they had received wages, they deserted the town for their homes, and left the cars to their fate. The Punjayats applied to the Tahsildars for aid to finish the task; one promised to bring 3,000 men to help, and two others to bring each 4,000. The people did not respond to their call, but soon were forced into obedience, for the bazaars were closed and they could get nothing to eat till the cars were brought round to their several niches. It is easy in an emergency like this to get the bazaars all closed. The Punjayats have only to bribe the chief of all the bazaarmen, and all will submit, for the headman is chosen by themselves."—*Harvest Field, Nov.* 1861.

The *Indian Reformer* has the following article headed "HINDU IDOLS IN COUNCIL."

"With Edmund Burke we have no notion of a geographical morality. What is immoral in England is immoral in India; what is immoral in a hut is immoral in a palace; what is bad morals in one street is bad morals in another street. A lie is a lie the world over; and it remains the same wicked lie uttered whether on the sands of Timbuctoo or in the drawing-rooms of Paris. The Calcutta Legislative Council, however, seems to be of a different opinion. It believes in a local morality. It has solemnly decided that what is immoral in the shop is not immoral in the temple, that what is immoral in a carriage is not immoral in a car. We are not joking. Let our readers look at Section 292 of the Penal Code. It is as follows:—

"Whoever sells or distributes, imports or prints for sale or hire, or wilfully exhibits to public view, any obscene book, pamphlet, paper, drawing, painting, representation, or figure, or attempts or offers so to do, shall be punished with imprisonment of either description for a term which may extend to three months, or with fine, or with both."

So far good. It is but just and proper that our legislators should be interested in the conservation of public morals. But let our readers notice the *exception* to the Clause. It runs thus:—

"This Section does not extend to any representation sculptured, engraved, painted or otherwise represented, on or in any temple, or on any car used for the conveyance of idols, or kept or used for any religious purpose."

One would almost suppose that our legislators were orthodox Hindus of the first water. There is a saying in the Hindu Shasters that "the mighty are not to be blamed." It is on this ethical formula that Hindus exculpate their gods from the charge of immorality. Our legislators have, it seems, adopted this principle. What is a punishable crime in us, poor mortals, is no punishable crime in the gods. If an obscene print were stuck on our carriage we should be imprisoned or fined or both; if the ugly stump of a divinity, dignified with the appellation of the "lord of the world," were to exhibit a thousand libidi-

nous pictures on its car, it would not be recognized a punishable crime in the proprietors of that divinity. They would go on corrupting the public morals, offending the public taste, under the sanction of the Legislative Council. To be serious, we do not understand on what principle the *exception* to Clause 292 is grounded. Is it on the principle of religious neutrality or non-interference? But does the Council, some of the members of which quote Menu for a purpose, require to be told that obscene representations on idol-cars are not at all enjoined in the Hindu Shasters? We are sure, thousands of Hindus themselves would rejoice in the effacement of those abominable pictures on their idol-cars, which tend so greatly to vitiate the public taste, and taint the public morals." *January* 10*th*, 1861.

The Parsees.—There are about 150,000 Parsees, descendants of the Fire-worshippers of Persia, in the Bombay Presidency. They are distinguished for their commercial enterprise, and of all the natives of India most resemble Europeans in their habits. A controversy has arisen among them as to the real nature of their religion. Not long ago Dr. Haug, "one of the three greatest living explorers of the Zend-avesta," was appointed a Professor in the Government College at Poona. In 1861 he delivered a lecture on the origin of the Parsee religion. The following abstract of it appeared in the *Poona Observer:*

"The mission of Zoroaster, he tells us, was to extend civilization, particularly agriculture, and to destroy idolatry. He inveighs bitterly against the Brahmanical faith, its gods he calls devils, its faith a delusion and lies. He inculcates the worship of fire as the symbol of the Divine Being. He calls himself the restorer of religion, commissioned to bring it back to its original purity.

"The Zoroastrian religion sprang, then, from a reaction against the corruptions of a shrewd and powerful priesthood. In the oldest Zend books few names of Hindoo gods occur: in the latter books they are numerous, but always represented as objects of abhorrence. But the struggle between the two systems of religion seems to have arisen in part from this, that the Zoroastrian tribes who had begun to live a settled life, were exposed to continual incursions from the still nomadic Hindoos. In the most ancient Vedic songs the name 'Asura' is an epithet even of the highest gods; but in the later songs (probably from about 1,000 B. C.) it is used exclusively in a bad sense. The Hindoos thus paid back this very compliment they had received from them. Each race called the beings worshipped by the other, devils. The name of Zoroaster occurs in the Veda under the form *Jaradashti.* No one can contend that the hymns of the Rig Veda were composed later than 1,000 B. C. Zoroaster's epoch must be at all events more ancient still."

The editor of the *Bombay Guardian* thus describes the position of the Parsees at present:

"The Parsees find themselves in a strait betwixt two. They have so far adopted European ideas, as to feel that there is a reproach in being regarded as idolaters, and they are exceedingly unwilling to be classed with such. They are very desirous of vindicating their religion in the eyes of Europeans as a pure and venerable theism, uncontaminated by the idolatries of other Asiatic races. On the other hand they, as a matter of fact, have intimate social and religious ties

with the Hindoos and are accustomed to make common cause with them, in their resistance of Christianity. They do not wish to compromise themselves in the eyes of Hindoos by seeming to side with Europeans, or by speaking disrespectfully of idolatry. The missionary encounters in his public preaching no more sturdy or thorough-going defenders of idolatry than the Parsees. It is to be hoped that they may soon make their way from their present ambiguous and unsatisfactory position to one characterized at least by consistency and intelligibility. Let them openly declare for idolatry or against it. Let them tell us, explicitly, what Parseeism is. Let them give up the vain sophistry of trying to show that the worship of created things is not idolatry; for by this reasoning, there is no idolatry in the world. The idolater sees in the stone something more than the stone and therefore he worships it. The fact that he sees something more than the stone constitutes no apology for his worship, does not make it cease to be idolatry: it constitutes the very essence of his idolatry."

A Parsee convert at Bombay, connected with the Free Church of Scotland, the Rev. Dhanjibhai Nowroji, is investigating the creed of Zoroaster with great zeal and ability. The second edition of his work on the "Polytheism of the Parsees as set forth in the books of the Zoroastrian Faith;" was published in 1861 by the Bombay Tract Society. The controversy is likely to be attended by important results.

Romish Miracles.—A short time ago the body of Xavier was exhibited at Goa. The *Friend of India* thus notices the miracles asserted to have taken place:

"Can we wonder at the degradation of the descendants of the Portuguese in India when their spiritual leader and superior, Antonio Jose Pereira, 'Vicar General and Acting Governor of the Metropolitan Archbishopric of Goa, &c. &c.' declares, after official investigation and strict sifting of the evidence, 'of a sufficient number of credible witnesses,' that eight miraculous cures were wrought last year at the opening of the Shrine of St. Francis Xavier at Goa? Among them one boy, 9 years old, born with a serious defect in the left foot, was cured by kissing the Mummy's feet. A girl of 13, who since 1855 had lost the use of her right leg and used crutches, was cured by applying the withered member to the Mummy's feet. A girl of 19 when dying, a man of 50 with tetanus, a spinster of 63 with paralysis, a widow who was paralytic for 12 years, a boy of 8 who could not walk, and a man of 24 who was a lunatic, were all made whole by kissing the dead man's feet. How horrified at all this would Xavier himself have been!"

Hindu Deists.

Origin.—The *Indian Reformer* gives the following account of the *Brahma Samaj*, or Society of the worshippers of Brahma. The term Brahma, in its neuter form, originally devoted the "supreme impersonal Essence" of Vedantism; but some degree of personality is now connected with it:

"Among the many interesting phenomena which the present transition state of society in India presents to the contemplation of a reflecting man, the

most interesting, perhaps, is the development of the idea of religion in the mind of the English educated Hindu. Familiar with true science through the medium of the English language, the educated Bengali laughs at the numerous geographical, astronomical, and other scientific errors contained in the sacred books of his country, and repudiates that gigantic system of superstition which has for so many centuries lorded it over the consciences of the millions of his countrymen. The mind of the educated Hindu is thus emptied for a time of all religious faith. But a state of no-faith is unnatural to the human mind. The inner religious nature of man, like the outer physical nature of the material world, abhors a vacuum. Hence new belief, new religious convictions, fetched from whatever quarter, take possession of the mind. A few pay homage to the Christian faith; while the vast multitude oscillate at all points between the extremes of a semi-atheism and a vital Christianity.

"Towards the beginning of the present century, the celebrated Ram Mohun Roy, owing to his knowledge, however imperfect, of European science and his acquaintance with the tenets of the Koran and Bible, perceived the falsehood of the prevailing superstitions of his country. He declaimed with characteristic energy against idolatry and polytheism, and preached with equal earnestness the doctrine of the Divine unity which he had learnt from the Bible and the Koran. Regarding the Vedas and other ancient Hindu books with the deepest reverence, he endeavoured to trace in these writings the monotheism he had learnt elsewhere. It is superfluous to remark, how futile the attempt was to search for the pearl of pure monotheism in the miry slough of Hindu pantheism. By an ingenious and Procrustean criticism, passages favourable to monotheism were hunted through the entire range of the Vedas, the Upanishads, and the Vedanta; the essential pantheism of the Hindu Theology was explained away; and a scheme of interpretation different from that of the eminent Scholiast Sankar Acharya was adopted. But in vain. The learned Pundits remained unconvinced, and Ram Mohun Roy was proclaimed a heretic. That the victory remained with the orthodox Pundits reflects no discredit on the intellect of the Hindu Reformer. He was in a false position. He professed to revive the ancient Hindu faith. He attempted to educe pure monotheism from the Hindu Scriptures—an attempt as hopeless as that of extracting sun-beams out of cucumbers. Ram Mohun Roy had a few followers with whom he formed an association called the Brahma Sabha or Samaj. The Samaj upheld the doctrine of the divine unity, and at the same time believed in the divine inspiration of the Vedas. Even so late as the year 1849, one of the leaders of Brahmism publicly declared that the Samaj maintained the eternity and divinity of the Vedas. New light, however, broke in upon the association. Some of the members, more intelligent than the rest, began to study the writings of Theodore Parker, Francis Newman and other writers of that school. It was then felt inconvenient to believe in the divine inspiration of the Vedas. "Man-made religions" and "paper-revelations", they were told, were at a discount in this age of "spiritual illumination." "Absolute religion" was the order of the day. Either Vyas or Parker, seemed to be the only alternative. By a singular compromise they retained the services of both. They borrowed the liturgy of the Hindu sage, and the theology of the American prophet.

"Such, in a few words, is the history of that system of religious opinions—if such a loose juxta-position of ever-shifting opinions deserve to be called a system—which is at present in vogue with a certain class of educated Bengalis, and in advocacy of which a monthly series of English Tracts is in the course of being published." *January* 10*th* 1861.

Worship of the Brahma Samaj.—The Editor of the *Indian Reformer* thus describes a visit which he paid to the Brahma Samaj. The meetings of the association are held, it is said, in the very room in Calcutta in which Ram Mohun Roy denounced the idolatrous practices of his countrymen:

"The room is of an oblong form, very long and inconveniently narrow, most of it laid out in low galleries, with an open space in the middle. On one side of the open space, there stood what seemed to us at first sight to be a pulpit, the borders of which were covered with red velvet, but which afterwards turned out to be merely a raised seat for the precentor of the congregation. Opposite to this, was another raised platform, on which there seemed to be three small slabs of white marble. The room was well lighted up with gas, and punkahs were in full swing. As we were there considerably before the commencement of the service, we observed young men, every now and then, dropping in and taking their seat on the benches of the galleries. There could not have been less than one hundred and twenty people present in the room, of whom full two-thirds, we were given to understand, were not members of the association, but simple spectators like ourselves. We may remark for the sake of our European readers, that by far the majority of the attendants at the meetings of the Brahma Samaj have at all times been, neither members nor adherents, but visitors and spectators. This is owing to the fact, that the music and the singing which accompany the devotions of Brahmos have always been of a superior kind. Ram Mohun Roy, who was a thorough master of human nature, at the organization of the association, engaged the services of the best musicians and singers he could find in the metropolis; and it has always been a point with the Samaj to have as good music and singing as its means afford. The consequence is that scores of people are invariably attracted to the Brahma Samaj, not by its devotions, for which they care no more than the man in the moon, but by its musical displays. We ourselves remember, in our days of school-going, dozens of us used to unite together of an evening and repair to the Samaj to be regaled by its music, and we always found the room filled to overflowing with spectators, though the members at that time could be counted on one's fingers. This accounts for the otherwise singular fact, that two-thirds of the assembly we found in the hall of the Samaj, were only idle spectators.

"As we were looking about ourselves, there appeared, on the top of what we had supposed to be the velvet-covered pulpit, a man clothed in loose trowsers, and a *chapkan*, having on his head a white skull-cap, and thereby showing that he was not a Bengali, but a native of Upper India. We enquired of our neighbour who that being was, and were told in reply, that he was Vishnu, the celebrated musician of the Brahma Samaj. And certainly he did appear like an incarnation of Vishnu dropping down from the clouds and taking his station on the velvet-covered elevation. He had, in his hands, a musical instrument called by our countrymen, by way of eminence, *tanpura*—the repository, as it were, of the sweetest notes of music. For the sake of our foreign readers, we may remark parenthetically, that the *tanpura* is made of a section of a dried pumpkin, to which is attached a wooden shaft to which again are fastened wires, the vibration of which makes the everlasting monotonous sound of "mao mao, mao." Our musical *avatar*, with the monstrous pumpkin in one hand and a bit of paper in the other, gazed awhile on the congregation, twirled up his moustachio, sat cross-legged on the elevated cushion, and began poring into the

paper on which, we supposed, were either written or printed the hymns, with the singing of which he was about to electrify the audience.

"Shortly after, the chief actors, Baboo Debendra Nath Tagore, the president of the association, and the two officiating priests appeared on the stage. They went up the platform opposite Vishnu's elevated seat, and sat cross-legged in front of the marble slabs, or what seemed to us marble slabs, of which we have already spoken. The costume of the president took us completely by surprise. Years ago, when we had the fortune of visiting the Brahma Samaj, we invariably found the Baboo in full Bengali dress. As since those days, the Samaj had made no little progress in liberalism, and in particular had been irradiated with the streaming light of Parker; of Newman, and of other luminaries of the eastern and western hemispheres, we certainly expected to see a corresponding improvement in the vestments of the Brahmic hierarchy,—we expected to see, in short, pantaloons and boots, if not a Parisian beaver hat in addition. But we were miserably disappointed. The old dress had not only undergone no improvement, but had all given place to the ceremonially clean vestment of a *jor* of fine silk; and as for shoes, keep boots aside, the orthodox slippers, and even the sacred sandals of the holy Munis and Rishis, had all been discarded. We were not a little surprised at the contrast presented by the *credenda* and the *vestimenta* of the Brahmos. The *credenda* were marching along with the vanguard of progress and liberalism, with Captain Newman at their head, while the *vestimenta* were tracing their steps backwards to the dim antiquity of the Puranas and the Vedas. Nor do the sacerdotal vestments alone present this contrast; it is also presented, as we shall see presently, by the liturgy of the Samaj, which is as old as the days of Vyas. The reason of this singular anomaly is, we think, to be found in the mental idiosyncrasies of the present head of the Brahma Samaj. Baboo Debendra Nath Tagore is, we believe, eminently orthodox and conservative in his opinions, his tastes and predilections. He has a lingering affection for the old Vedic Upanishads, the old Vedic hymns, and the old Vedic ritual; and if he has been obliged, by the influence of the fast young men about him, to express his disbelief in the divine inspiration of the Vedas, he has done it, we are persuaded, with considerable reluctance, and with no little shock to his spiritual susceptibilities. Hence, the new wine is put in old bottles.

"But to return: on the platform Baboo Debendra Nath Tagore sat in the middle, and of the two priests one sat on his right and the other on his left hand side. The triad of the Samaj sat for a few minutes in solemn silence, their eyes being closed, and the body of the chief gently swinging backwards and forwards. Presently music was struck up. We were prepared only for the melody, such as it was, of the pumpkin; but to our agreeable surprise, we were charmed with the dulcet symphonies of a seraphina, which was played by some invisible being, located somewhere in the open space in the middle of the room. This seraphina, we thought, was doubtless a great attraction, and satisfactorily explained the large number of visitors that weekly thronged the hall of the Samaj. With the sweet sound of the seraphina were commingled the tones of Vishnu's voice, who in mellifluous strains, sung a Brahmic hymn. The seraphina having stopped, Vishnu now shone in all his glory. He took up the Brobdignagian pumpkin, rested on his shoulder its shaft which seemed fit "to be the mast of some great admiral," and played and sung to the infinite delight of the audience, Brahmo or no-Brahmo. We were told by our neighbour, that the display of music and singing that evening was less than usual, as one of the musicians, Vishnu's colleague, had died lately. Vishnu alone sang, not one

member of the congregation joined. The singing over, prayers were chaunted, not said. They were in the Sanscrit language, essentially Vedic prayers, and chaunted after the old Vedic fashion, the recollection of which is said to be still retained at Benares, whither the Calcutta Samaj had sent Pundits to be initiated into the mysterious art. Why Brahmos, who profess to be men of progress and votaries of the eclectic school of religion, should address their supplications to the Deity in a dead and unknown tongue, and make use of the old Vedic prayers largely interspersed with invocations to the elements, it is impossible for us to comprehend. The Brahmos have a common prayer book ; but they repeat or rather chaunt the prayers from memory. We did not see a single Brahmo make use of any book during the repetition of the prayers.

" There is one peculiarity of Brahmo devotion which is worthy of notice. We allude to the swinging backwards and forwards of the corporeal tenements of the devotees of the Samaj. This vibratory tendency is manifested in the highest degree by the president himself. From the moment he took his seat on the *vedi*, as it is technically termed, to the end of the service, his body kept swinging backwards and forwards, like a pendulum. Now, we are not about to say, that strong emotions of the soul do not manifest themselves in the motions, gesticulations and even contortions of its clayey tabernacle—the body, but we cannot understand how those religious sentiments should always obey one dynamical law, and invariably exhibit themselves in movements, like the oscillations of a pendulum ; still less do we understand how, in a congregation of fifty Brahmos, their devotional feelings should produce similar movements of the body. Nor does a slight diversity in the devotional oscillations diminish the difficulty of explanation. It is but doing simple justice to the Brahmos to state, that all of them do not slavishly copy the bodily movements of their hierophant. The president's motions always represented the oscillations of a pendulum, whether in a state of acceleration or of retardation ; but those of several of his followers, we observed, were somewhat different. There was a stout gentleman on the front seat of the eastern side of the room,—who, for aught we knew to the contrary, may have been one of the elders of the Brahmo church,—whose body always moved laterally, and whose head constantly swayed sideways towards the shoulders, without the interruption of a single moment, during the entire service. But the most remarkable feats of this part of Brahmo devotion were performed by a lad, who sat on the same side of the assembly with the gentleman of the lateral motion. The body of this enthusiastic youth was perfectly still, only his head was in perpetual motion. The movements of his pate, however, were by no means uniform. It sometimes oscillated, sometimes it was twisted laterally, sometimes it had an undulatory motion, and sometimes it wheeled like a circle,—it was subjected to all sorts of motions, and described all the figures of geometry. We felt no little pity for the poor fellow, being convinced that such a constant and violent exercise of his little brains, every Wednesday evening must soon terminate in some disease of the head. We confess when we witnessed these dynamical devotions, we thought we were in a conventicle of Shakers or Jumpers, or other fanatical sectaries, and could not believe that we were in an assembly of the followers of Newman, who are too enlightened to need the illumination of heaven, and who look upon Christianity as an old wife's fable.

To the chaunting of prayers succeeded the reading by the two priests of two Bengali discourses from two printed books. Baboo Debendra Nath Tagore next delivered what seemed to be an extempore address in Bengali, a great deal of which we lost, owing to the remoteness of our situation, the lowness of the

speaker's voice, and the absurd pronunciation to which the Samaj has given birth; but which, nevertheless, was characterized by no inconsiderable animation and feeling. Vishnu concluded the service with playing on the pumpkin and singing a hymn, after which the congregation broke up; and we have no wish to detain our readers with any reflections of our own."*

Tracts of the Brahma Samaj.—A Series of Tracts published by the Society in English and Bengali has been noticed. They are said to be prepared by the Secretary, a young man considerably in advance of the President, whose sympathies are still greatly with the old Vedantists. The Rev. R. P. Greaves in a letter to the *Indian Reformer*, thus describes the character of the tracts:

"The writer's object is to uphold and enforce the system denominated 'Brahmism,' which he says 'stands upon the rock of intuition,' 'does not hang on the opinions of particular persons or communities,' 'but has its basis in the depths of human nature.' After this, who would not expect that the Babu would have been able to bring up from *the depths of his nature* something at least that was natural and spontaneous? So far, however, is this from being the case, that, with the exception of the single word Brahmism, which has been retained, everything from beginning to end in these tracts is mere plagiarism and imitation. Not only are the words English, but the thoughts, ideas, arguments, sentiments, all shew on the very face of them that they have been picked and culled out of this and that English author, and that to the writer himself they are quite foreign and unnatural. Indeed, the Babu has so buried himself (intuitions and all) under a weight of borrowed ideas and expressions, that he is himself scarce to be recognized except by that peculiar inflated style of composition which sufficiently betrays its authorship. Nay more, under the name of Brahmism, certain doctrines essentially Christian are put forth, and language essentially Christian is employed. Terms, phrases, almost whole texts, are taken (perhaps not directly, but which is worse, at second-hand) from the Bible itself, and that without the slightest acknowledgment. On the contrary, all this is paraded before us to shew, forsooth, how natural and intuitional the writer's notions are; how independent he is of all teaching, human or Divine; and how the system he propounds "does not derive its doctrines from books or men, but is a code of primordial truths, the teaching of nature."

Inconsistencies.—The Bengali *Paridarshak* (Inquirer) thus exposes the inconsistencies of some of the members of the Brahma Samaj:

"We meet now with some Brahmos, who in the temple of the Samaj earnestly exhort their countrymen to repudiate idolatry. On such occasions they seem, in our estimation, to be destined to abolish the evil customs of India—they look as if they were born in the world for the purification of the Hindu religion. But the misery is, that we cannot recognize them when these same gentlemen come to their homes and join with their old Hindu relatives. Then this "He" does not look like that "He." How strange! He is one thing in his mouth; another thing in his heart; and another still in his conduct."†

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* *Indian Reformer*, Oct. 25, 1861. The article is abridged.

† Quoted in *Indian Reformer*.

It should, however, be mentioned that a tract has been published by the Samaj, urging its members not to take part in the idolatrous ceremonies of the Durga festival.

At the suggestion of Mr. F. W. Newman, a pamphlet was issued by the Society, styled an "Appeal to the British Nation for the Promotion of Education in India." A notice of it in the *Indian Reformer* concludes with the following remarks :

"As to the subject matter of the 'Appeal,' we think it is a great shame that Brahmos should spend thousands of Rupees in funeral and idolatrous celebrations, and at the same time beg for English subscriptions to educate their countrymen. They reserve their own money for purposes of frivolity and sin, and beg from other people to engage in acts of charity and beneficence. When their professions are not belied by their actions, when they show themselves to be sincere and earnest in reforming their countrymen, then, but not till then, will Englishmen listen to their appeal and respond to it."

Numbers.—Between Dacca and Bareilly there are about 25 Branches of the Brahma Samaj. The total number of members is about 1630. They are almost exclusively Bengalis. So far as the compiler has been able to ascertain, there are no associations of a similar character in the Madras or Bombay Presidencies. The Editor of the *Bombay Guardian* remarks :

"We presume that Young Bombay is not lagging very far behind Young Bengal, in its predilections for certain forms of deism ; but we do not find that the admiration for Parker, Newman, or Holyoake, leads to any thing like religious earnestness. Our Bombay infidels meekly wear the chains that custom and caste, have laid upon them ; and have not yet struck the first blow at the idolatry and moral servitude of their countrymen."

The Brahmists show some zeal in propagating their opinions. Occasionally lecturers from Calcutta visit the provincial towns. Last year one of them came to Kishnaghur, where there is a Government College. Many of the pupils attended, while the lecturer endeavoured to show that the doctrines of Brahmism were "based on the rock of intuition." This led the Rev. S. Dyson, Principal of the Church Mission School at that station, to publish a small pamphlet, containing sixty questions addressed to Brahmists. The same gentleman subsequently prepared a very able pamphlet, "On Brahmic Intuition," calculated to be highly useful. One or two cogent appeals to the members of the Society have also been published by the Rev. R. P. Greaves.

Confession of a Brahmist.—The Rev. Dr. Duff, in a letter to the Rev. Dr. Candlish, mentions, that very few young men educated in Missionary Institutions have become Brahmists. He also makes the following statement ;

"Some three years ago, after earnest converse with one of the leaders of the movement, in the presence of about a dozen of his followers, and after pressing him very hard about the practical uselessness of his system, from its constant

fluctuation and changeableness, contrasting the same with the glorious truths of Christianity, which, like the author, are the same yesterday, to-day, and for ever, he, at last, as nearly as possible in these words, said, 'Well, it is true what you say: we have no certainty, no fixity; we are here to-day, and may be elsewhere to-morrow; we are now following reason, and know not whether it may lead us; we know where we are now, we know not where we may be hereafter. The plain fact is, that when we gave up the inspiration and divine authority of the Vedas, we cut our cables, got loose from our old moorings, and have since been drifting about wherever wind and tide may carry us.' A remarkably true and ingenuous confession verily; but to my own mind, not an unhopeful one, from the apparent earnestness with which it was made."

FEMALES IN INDIA.

Various agencies are at work to ameliorate the condition of Females in India. Much has been done by Government to suppress cruel practices; educated Natives, in addition to *discussing* the subject, are beginning to put forth some *actual efforts*; and, above all, Christian Missions are exerting an influence. Illustrative extracts are given below.

Infanticide.—This crime at one time was awfully common. In 1836 a Rajput Chief estimated that 20,000 female infants were distroyed annually in Malwa and Rajputana. They were strangled or poisoned soon after birth. The disgrace of having unmarried daughters was the cause of this barbarous practice. Among the Rajputs especially, it was a point of honour that marriage ceremonies should be celebrated at a cost which pressed heavily upon a poor and proud people. Hence daughters were murdered by their own parents. During a series of years various means have been employed by Government to check the enormity. The Rev. Dr. Wilson has published an interesting volume containing a "History of the Suppression of Infanticide in Western India, under the Bombay Government." As the crime was found to prevail to some extent in Oude, Lord Canning assembled the principal talookdars, or land-holders, to address them on the subject. Mr. Yule, the Chief Commissioner, had previously communicated with them, and the following resolution had been passed:

"Every Talookdar should take a solemn covenant from his tenants, binding themselves never to commit or countenance, directly or indirectly, female infanticide, in any wise whatever; and that in the event of any one violating the covenant, be his rank or condition in life what it may, he shall forthwith be handed over to the laws and excommunicated for ever from the pale of Hindoo society as a felon and outlaw."

The meeting took place at Lucknow in November 1861. The usual throne was erected on the southern side of the great hall of the palace, the canopy being of cloth of gold. Lord Canning, after expressing to the Talookdars his general approval of the resolution they had passed, spoke as follows:

"You have yourselves denounced this crime of Infanticide in words to which I have little to add. Suffice it to say, that it is murder of the blackest dye,

the destruction of innocent helpless life prompted by the most cold-blooded and worldly motives, and a destruction so monstrous and unnatural in those who perpetrate it, that the very beasts of the jungle forbear from it.

"This being so, I must warn you against supposing that, in accepting from you an aid which is beside and beyond the law, there is any compromise on the part of the Government with so hateful a crime. Your aid in searching out the criminals will be most valuable, and your proposal to bring to the support of the law the severe punishment by social excommunication of those who abet the crime, is accepted because the crime is one which too often baffles detection because it has its root in false social prejudices which you better than any men can combat, because it is done in the dark, in the privacy of domestic life, and I grieve to add, not without the acquiescence and connivance of some influential classes of the community. All means are good against such a crime, and I cordially welcome your assistance. But be assured that, if the result of your efforts should not equal your expectations, or if it should be tardy in showing itself, the law will not be allowed to sleep, but will be enforced to the utmost power of the Government, regardless of every thing but the utter suppression of the abomination."

Suttee.—Cases of the burning of widows still take place occasionally notwithstanding the exertions of Government. The following account is given of one which occurred in Oude in 1861.

The woman who offered herself up was about 50 years of age; her husband had been dead ten years. When she declared her intention of performing suttee, none of the people of the village tried to dissuade her from it. During the day the pile was prepared in front of her house, and in the afternoon the woman, after having bathed and dressed, was brought out. At this time about 500 were collected. Some tried to prevent the suttee, but they were overpowered. The woman ascended the pile, and a large pan of butter was brought to her. With this she anointed her arms and legs, and poured the rest over the pile. When blessing the people and praying for their welfare, she gave the word, and a woman set fire to the pile. No force was used by the people around; but they all joined and threw grass and dried stalks of grain on the fire. Notice was sent to the District Superintendent. When he arrived, the fire was still smouldering and the bones of the woman were visible. He arrested 35 of the principal men concerned, as also the woman who lighted the pile. The latter, an old hag, rejoiced in having performed so good an action, and most of the men admitted their part also in the ceremony. The only reason for the suttee appears to have been to gain a name for piety.

Another instance is mentioned in the *Englishman*:

"In Duttea, in Central India, we hear that the present chief on the death of his father, which occurred recently, burnt alive his mother with the corpse of her husband in spite of her resistance to the sacrifice. The matter having come before the British authorities, such an atrocity will, we hope, be enquired into by this Government."

Early Marriages.—Some of the Native newspapers denounce this custom. The *Indian Reformer* translates the following from the Bengali *Paridarshak:*

"I saw to-day a Brahman youth of 16 years of age. Observing his pensive appearance, I asked him,—"Brother why do I see you sorrowful and melancholy? Have your parents rebuked you with a view to your mental and moral improvement? Have you, under the influence of puerile and foolish anger, deserted your parents and fled from their presence? If you have done so, without delay return to your parents and be obedient to them—they reprove you only for your good. You are now standing on the neutral ground of adolescence and manhood—your age is most suitable for education,—pray don't neglect learning." The Brahman boy, slightly smiling and hanging down his head, replied,—"Sir, why do you reprove me without any cause? The path to the temple of learning, so far as I am concerned, is beset with thorns. My father is not living—I live upon the benefactions of people. The reason of my sorrowful appearance is this,—for the last three days I have been visiting many places, but have not succeeded in getting a suitable husband for my daughter. Poor that I am, without a single pice in my house—and my family are probably now pining away for hunger—the weight of my daughter's marriage in addition has fallen on my shoulders. What shall I do? Where shall I go? It is all this that has made me sad." Thunderstruck at the story of the Brahman boy, I said,—"What say you? You, a mere boy, oppressed with the care of giving away your daughter in marriage! I have seen now-a-days in some families, girls of 13 or 14 years of age remaining unmarried; you cannot be much older than 13 or 14 years of age, and yet you say the weight of your daughter's marriage is oppressing you! Are you joking with me? You have not yet placed your footsteps on the path of manhood; that you have got a daughter I don't believe; indeed, I doubt whether you have yet been married. Leave off all joke and pretence and tell me the truth." The Brahman-son rejoined,—"Sir, why do you get angry with me causelessly? Not a syllable of what I have told is false. I belong to the class of *Dakshinatya Vaidik* Brahmans. Are you, Sir, not aware of the fact, that Kulins amongst the *Dakshinatya Vaidik* Brahmans betroth their children immediately after their birth? If they do not, they lose their honour, their respectability, and their Kulinism. In consequence of this custom, amongst us husbands and wives are almost of the same age. My wife and I are both 16 years old. I have got a child at rather an advanced age; many become fathers when they are 14 or 15 years old." When I heard all this, I was beside myself. * * * The Brahman youth said, "Sir, I am very uneasy in my mind; I shall enjoy no peace till I have fixed upon a husband for my daughter; so let me go to-day, I'll come and see you some other day." So saying, the Brahman-son departed.

"We became sad on revolving in our minds the practice of marriage amongst the *Dakshinatya Vaidiks.* Our sadness increased when we recollected, that the chief ornaments of that class of Brahmans are the learned Professors of the Calcutta Sanscrit College. If these gentlemen were earnest in their exertions, they could easily extirpate that custom. Do they not feel that it is their bounden duty to uproot that pernicious practice? It is not enough for those gentlemen to marry their sons and daughters at the proper time. As long as they are not able to deliver the whole of the *Dakshinatya Vaidik* Brahmans from the clutches of this giant custom, so long will they remain debtors to their class." * * *

The *Indian Reformer* publishes a valuable letter from an educated Bengali surgeon, showing the error of the current idea, that the age of puberty is hastened by a high temperature. Quotations are given proving that early marriages prevail " among the tribes along the shores of Siberia as on the burning plains of the Carnatic." Early wedlock, instead of depending on the latitude of a place, " has been the accompaniment of ignorance and mental debasement —which in turn, it has served to fix and perpetuate,—at all times and in every part of the world."

Native Ladies in Society.—The question of introducing native ladies into society has been agitated to some extent. The *Indian Reformer* thus answers some of the objections made to Bengali ladies sitting with their husbands when visitors call, or going out with them on a drive, &c.:

" There is, in the first place, the standing, orthodox, eternal objection—" It is contrary to immemorial custom." We are not about to say, that the exclusion of Hindu women from society has taken place since the Mahomedan conquest, for we remember passages in our old national poets, which speak of the *inner house*, of bars and bolts and latticed windows (after the fashion of those days), and which speak of women as of 'forms on whom the sun is not destined to shine.' But we do say, that in Vedic times—in India, three thousand years ago —women mixed in society with men to a degree, and those of our countrymen at least who affect to resuscitate the ancient Vedic faith, should also revive the primitive Vedic manners. But precedent apart, the plea of custom is unworthy of educated men. The fetters of custom bind, not wise men, but fools only. Besides the same plea is not urged, when the bottle is freely used, and innumerable innovations in other matters introduced.

" Another objection akin to the one now mentioned, is implied in the question—" What will they say?" They may say any thing they choose; they may point the finger of ridicule towards you; they may crack many a merry jest at your expense;—but all that, to use the language of a Bengali proverb, will not raise a blister on your body. When a person is honestly convinced of the utility of a social innovation, let him dare practise it himself; and, if he be not an absolute cipher in society, he is sure to be followed by others. No man has yet become a reformer, whether social, moral, political or religious, without moral courage.

" A third objection raised against the proposal we are making is, that Bengali ladies *will* not come to society—their excessive modesty and bashfulness forbid them. That Bengali ladies are reluctant to join the society of men, is no marvel. From time out of mind, they have not stepped outside the *purdah*. Like birds shut up life-long in cages, they have no notion of the sweets of liberty. Like prisoners incarcerated during the entire period of their lives, some of them hug and kiss their chains of social servitude, with ardent affection. But we are greatly mistaken, if the major part of Bengali ladies will not embrace the proposal of their introduction into society with rapture. As to the modesty and bashfulness of Bengali ladies, their ideas of those good qualities are incorrect, and they must be taught better. In their estimation, a woman who has not seen the face of any other man than her husband, if such a thing be possible, is a prodigy of virtue. They must be taught, that many European ladies, who

move and shine in society, are patterns of modesty and of every womanly virtue. And we predict, the lesson will be soon learnt.

"A fourth objection against the association of women with men in society in Bengal is that, considering the state of morals in this country, it may produce a deal of evil; and hence the inference is, that the time for bringing out Bengali ladies into society, has not yet come. We admit, there is not in Bengali society in general, that self-respect, that sense of delicacy, that "generous loyalty to sex," that "sensibility of principle," that "chastity of honour," as Edmund Burke calls them,—all which qualities characterize an English gentleman in the proper sense of the term, and yet that is exactly one of the reasons, why we advocate the introduction of Bengali ladies into society. The presence of woman will chase away indelicacy, rebuke indecency of demeanour, put an end to coarseness of language, and improve the tone of society. It is precisely in this way, that woman has exerted a beneficial influence on English society. In England, before the introduction of woman into society properly so-called, English manners were as rude and licentious as, if not more so than, Bengali manners; one of the chief causes of their improvement was the elevation of the social position of woman. And to resolve not to introduce Bengali ladies into society, till that society is greatly improved in its moral tone, is to imitate the conduct of the simpleton, described by the Latin poet, who, when wishing to cross a river, sat on its banks, sagely waiting for the time, when all the waters of the everlasting stream would flow past by him and be exhausted. It ought also to be borne in mind, that we are not advocating the bringing out Bengali ladies into all sorts of societies indiscriminately. They ought to be introduced into the company only of friends, of men of honour and principle. All flagitious and suspicious characters must be sent to Coventry.

"Another excuse made for excluding women from society is, that their dress unfits them for it. The dress of Bengali ladies is certainly the most indecent, that could have been contrived, short of absolute nudity. A *sari*, transparent as gauze, is often the only dress of the higher class of Bengali females. No other women in India, are so indecently clothed. In such a dress, a Bengali woman cannot certainly appear in public. But it is easy to modify it.

Another excuse for excluding Bengali women from society, is that urged by our correspondent "Bromashu." He asks, how Bengali gentlemen are to address their ladies in society, and by what names they are to introduce them to their friends? A Bengali gentleman may address his lady by her proper name. But if he does not wish the name of his wife to be known by his friends—and that is a foolish prejudice—let him call her by any of the thousand and one terms of endearment, which abound in the Bengali language. But by what name is Baboo Jaya Gopal Chatterjea to introduce his lady to his friends? Bibi Jaya Gopal Chatterjea, or Bibi Chatterjea, does not sound so well as Mrs. Jaya Gopal Chatterjea, or Mrs. Chatterjea; and it would be well, if Bengali Hindu gentlemen were to imitate in this matter, Bengali converts, and all Mahratta, Parsi, and Madrassi gentlemen of the Bombay and Madras Presidencies. But if Mrs. Chatterjea be too *English* to suit the taste of Baboo Jaya Gopal Chatterjea, he may introduce his lady to his friend, by the circumlocutory phrase, (she is my Brahmani), or (my wife); and in the case of a Baboo, who is not a Brahman, the latter phrase may be always used. "My wife" may be vulgar in English, but the corresponding words in Bengali, are certainly not vulgar. But should those words grate harshly on the ears of our "nice nobility" the dissonance might be avoided by substituting the term...which will be admitted to be both classical and euphonious.

"We shall mention only one other reason, we have ourselves heard alleged, for the seclusion of Bengali women, the reason namely, that when admitted into society, they will not know how to conduct themselves, neither will they be able intelligently to join in the conversation. The fact is too true to be denied. When one Bengali woman meets another, almost the first question put is—"Sister, what did you cook to-day?" or, "what had you for breakfast?" And the rest of the conversation is of a similar character. But surely it stands to reason, that this very want of intelligent conversation and of good breeding, ought to induce every Bengali gentleman to accustom his female relatives to associate themselves with select friends, and thus train them to become intelligent and agreeable members of society. To exclude Bengali women from society on the above grounds, is, on principle, the same as to exclude a boy from admission into a school, on the ground of his not being well-skilled in science and literature. But enough."

The Mahomedan Queen of Bhopal has mixed to some degree in European society. A correspondent of the *Delhi Gazette* thus notices her conduct:

"The natives, especially the Mahomedans, were astonished beyond measure to see Her Highness driving in a phaeton beside two European gentlemen, and expressed their utter disapprobation of such an unheard of thing. She is the first enlightened Lady of India, who, being an inmate of the *Zenana*, has broken the ice of Mahomedan etiquette, and appeared in public! We sincerely hope that other ladies as great, will follow her example, and in time contribute to the enlargement of the prisoners of the *Zenana* in general, who, for ages past, have been considered in the light of slaves created only for the pleasure of the lords of creation!"

But the following remarks by W. Muir, Esq., in his "Life of Mahomet," about the seclusion in which Mahomedan females are kept, are deserving of careful consideration:

"The truth is that the extreme license of polygamy and divorce permitted to his followers by Mahomet rendered these safeguards necessary. Such license could not, without gross and flagrant immorality, be compatible with the free and open intercourse of European society. It would not in any nation be tolerable without restrictions which fetter and degrade the female sex."

"On that account the introduction of European manners and customs into Mahomedan society, is altogether to be deprecated. The licentiousness of the *system*, without the present checks, cruel and unnatural as they are, would certainly create in Mussulman countries, an utter dissolution of morality, already at a sufficiently low ebb. Let the state of things be conceived, in the open and unrestricted society of Europe, if from an unlimited facility of divorce (besides the right of polygamy and servile concubinage), the marriage tie were left to the simple will and fancy of the husband:—if any man might look upon any married woman (near relatives excepted) as within his reach by marriage, the present husband consenting; if every married women felt that she might become the lawful wife of any man whom she might captivate, and who could persuade her husband to pronounce a divorce! The foundations of society would be broken up." Vol. IV, pp. 234-5.

Zenana Teaching.—Among the higher classes of native society, at least in the Presidency towns, it is becoming increasingly common

for females to be taught at home. The Editor of the *Indian Reformer* bears the following testimony : " We are not guilty of exaggeration when we say, that in the houses of most of the respectable Hindu gentlemen of Calcutta, there are some females, one or two at the least, who can read and write their mother tongue."

The following letter appeared in the Bengali *Paridarshak :*

" MR. EDITOR.--Putting the skirt of my *sari* round my neck, I beseech you to insert the following lines, after due correction, in a corner of your paper, and thereby encourage this distressed woman. In my father's house, during childhood, I paid attention to reading and writing and my father very kindly taught me as far as the Book of Fables. After marriage I did not altogether despair. My life-lord, being favourable to me, made me read Babu Akshaya Kumar's Physical Science, &c. But the misfortune was that, though the above subjects were unexceptionable in their character, I had to study them in private. My heart-darling is now teaching me the elements of Sanscrit Grammar. I have proceeded almost as far as *Ad.* But, Sir, it breaks my heart to say it—and yet what can I do but say it out?—my aunt-in-law, having got inkling that I am studying Sanscrit, mentioned it to my uncle-in-law, on which he rebuked me beyond measure, saying that I should soon become a widow, and that women have no right to study the Sanscrit language. He added further,—" What a she-devil have I brought into the family! She will completely ruin us." Now, Mr. Editor, my heart is trembling, lest an end be put to my studies. However, letting that pass, do not despise my composition, but, please, let it be printed. If you don't print it, my distress will be great. I have a great desire to read your paper, but I cannot do so owing to the infelicity of my circumstances. Some boys of this neighbourhood sometimes bring a number or two of your paper, and I take the opportunity of reading it. I have not the means to take it myself and pay for it. What can I do? My distress, on that account, remains confined to my own mind. I have another thing to speak to you about —I am afraid of mentioning it—nevertheless, let me speak it out. Excuse my presumption,—I have composed a little book entitled, " *The Mallet of Errors.*" My husband has corrected the composition. I have a great mind to publish that book by parts in your paper. If you kindly consent to it, I shall try and procure post stamps and send you a bit every day. What shall I write more? Pray, don't take offence at what I have written about the *Paridarshak.* Don't think I write merely to vex you. If you happen to have old numbers of the *Paridarshak*, if taking pity on this distressed woman, you despatch them to me by post, I shall, after reading, send them back to you. If I had the ability of paying for the paper I would have sent you herewith enclosed my subscription. But I have not the means. My mother only now and then sends me a trifle, but that is not enough. She sends me, after two or three months, 4 annas (6*d.*), or at the utmost an eight anna piece. Say, how far will that go? I am sending this letter to the post-office by my maid-servant without the knowledge of my husband. Finis.

Your maid-servant,
SHRIMATI MANOMOHINI DEVI.

Residence—I am afraid to mention it—never mind, let me put it down, but see, please, that you don't publish it.—* * *

The Editor of the *Indian Reformer* remarks :

" We have not the means of judging whether the above letter is the *bonâ*

fide composition of a Bengali lady, but the editor of the *Paridarshak* believes it to be such. The editor has had the gallantry to offer not only to supply the lady *gratis* with a copy of his paper every day, but also to publish her '*Mallet of Errors*' free of cost."

The late Mrs. Mullens of Calcutta has been well styled the "Apostle of the Zenana Mission." The work was commenced in Calcutta about seven years ago. The *Friend of India* thus describes its origin and its state about the close of 1861:

"The educated clerks of Government offices and some of the leaders of Anglicised Native Society, are the class who at first timidly but now eagerly welcome the English ladies who devote themselves to the work. The want now is not open Zenanas but ladies to enter them. There has been more than one labourer in the field, but at present there are only three who are acquainted with Bengali, an indispensable requisite for success. They visit 22 houses containing about 160 native ladies and 150 little daughters. They are for the most part of the Brahmin, writer and doctor castes. Each house is visited once a week by the English ladies, who are thus employed every day for three or four hours, but native women teachers, each receiving 8 rupees monthly, attend daily, one woman having the care of two houses. Thus every day the work goes on, for native ladies have few family duties, and once a week the English superintendant, whose visit is always longed for, examines the results and supervises the whole. The pupils—grand-mothers, mothers, and little children—are all taught to read and 'work' in the feminine sense of that term. Thus the educated husband comes home to find a companion instead of a slave, and when absent he is cheered by letters from his wife. Our readers ask—what of Christianity? On this subject there is no pressure. The first object is to open the eyes of the understanding, not to terrify them by the dazzle of the sun. But the majority read Christian books—even the four Gospels, and they are educated as much by conversation as by books. Need we stay to point out how this mission irradiates the gloom of the prison house, and by laying the foundations of a family system most effectually begins the regeneration of Hindu society?" *Nov.* 28, 1861.

The Report of the London Mission at Bangalore for 1861 contains the following statement:

"Only a short time ago, another school for the women and girls, of the upper classes, on the principle of the Zenana school, was commenced at the house of a respectable Brahmin, who thus aids this new movement. It promises to become a very interesting mode of operation, and by another year, we hope to have a good report to give of its progress. There is one very interesting circumstance connected with this Zenana School. The daily teacher is a young Brahmini widow, who was formerly a pupil in the Sultan Pettah school. This is an encouraging fact, and leads us to hope, that ere long others may be found able and willing to follow her excellent example. This school is visited once a week, by Mrs. Sewell, in the middle of the day, that being the only time when these mothers of families are able to attend."

Native Schools.—Female schools sustained by the people themselves have made greater progress in Bombay than in any other part of India. The Parsees are their foremost supporters. The

late Rev. G. Cuthbert, gives the following interesting account of the Native Female Schools in Bombay, in a letter to a Calcutta friend:

"On the very evening of my arrival in Bombay, after a somewhat lengthened tour in the South and West of India, I was driving with a friend, in one of those populous districts of the town, where so many Hindu and Parsi gentlemen have their elegant residences, when we came upon a large and handsome mansion brilliantly lit up, the spacious upper apartments and verandahs of which were filled with a very large and well-dressed company of Natives and Europeans, whilst a large space opposite the house was fitted up with a spacious pandal (a temporary tent), and with a great variety of pyrotechnic apparatus. Evidently some great tamasha was on foot; and my friend recollected, that an examination of, and conferring of prizes on certain native girls' schools had been publicly announced for that evening. It was upon this we had unexpectedly come.

"This excited my interest at once, and we entered the mansion, which was that of a wealthy Hindu gentleman, and were received with much politeness. Upstairs we found a large gathering of ladies and gentlemen (including some of the leading personages then in the Presidency, clergymen and others) with a number of Hindu and Parsi gentlemen. A Member of Council presided over the proceedings, and those proceedings awakened in me so lively an interest, that I have felt impelled to send a mention of them to Calcutta.

"A number of classes, of lovely and most intelligent little Hindu girls, many of them magnificently dressed, and evidencing both by their fairness and the highborn caste of their features, as well as by the costly and splendid jewels wherewith their persons were adorned, the respectability of their families as to caste, wealth and social standing, as indeed most of them were, I believe, the children of Brahmans. A number of these in classes were brought forward for examination in the Marathi and, I think, the Guzerati languages, and answered as intelligently as well taught Hindu children always do.

"After this they all passed over to the ground opposite, where they were regaled with fruits and sweetmeats, whilst a highly creditable display of fire-works was being exhibited: and this again being over, they were gathered together to receive their rewards, consisting as usual of silk and other dresses, books, toys, &c. &c. We conversed a little with many of the children in Hindustani (which they all seemed to understand), and found them pleasing and interesting in their manner, neither shy nor yet forward. Some of them appeared to be about 12 years of age, the majority were much younger.

"The teachers were natives and spoke English. From some of these I gathered that the 400 children thus gathered together, composed five schools, maintained altogether by Hindus for the instruction of their daughters and the daughters of their poorer neighbours. These schools were commenced, and, for some time (if they are not still), conducted and taught by the students of a public educational institution in Bombay, who feeling that the abstract question of the expediency, &c. of native female education has been sufficiently discussed and established, resolved to attempt something practical, and accordingly offered their own personal services in instructing girls' schools. The better classes of Hindus accepted the offer, and what I have described is one of the results of their enlightened and really noble self-devotedness to the welfare of the community to which they belong.

"Now when I witnessed this, and both saw and heard of other instances of the advance of education amongst the youthful native female population of

this Western Presidency, I confess, I felt in a manner jealous for Calcutta and Bengal. Why should they be behind Bombay and the West? Why should our vast body of highly educated and enlightened young men be slower than those in the West, (who are not a whit more intellectually advanced, as far as I can learn, in fact I believe they are less so), in coming forward to promote the enlightenment and elevation of the young females of their race? I resolved to write to you, in the hope that you may find an early opportunity of bringing this matter once more before them. They too have been long talking over the matter. Able and unanswerable speeches have been made, and essays written, by many of them years and years ago, proving to demonstration the feasibility, the expediency, the duty of educating their girls. Now, are the educated Hindus of Bengal never to get beyond writing and speechifying? Is it not time for them too, to *do* something, to put their shoulders to the wheel and set the work going?

"Let me be allowed to add, that the Hindus are not the only members of the native community in Bombay, that have exerted themselves energetically and liberally in educating their females. That most intelligent and enterprizing body, the Parsis (who may now well be called natives of India, and who are so numerous, wealthy and influential in Bombay) have also nobly taken up the cause of female education amongst themselves. I was permitted to visit two of their girls' schools both in the same quarter of the city, and a more interesting spectacle I have scarcely ever beheld. In one institution (that called Sir Jamsetjee Jeejeebhoy's Parsi Benevolent Institution) I found in the same building, though not in the same apartments, with a large boys' school 156 lovely little Parsi girls of every class, high and low, including some of Sir Jamsetjee's own family. But in another separate institution for girls only, how was I delighted to find no fewer than 450 most interesting Parsi girls, from 6 to 13 years of age, filling the various apartments of a large house from top to bottom.

"These also were children of both the rich and the poor; the rich dresses and costly ornaments of many shewing the wealth of their parents, whilst others were rather poorly though still decently attired. Nothing could be more orderly and better arranged. Each of the large classes had its teacher, and three of those teachers were young Parsi females. The instruction given is indeed not Christian instruction, but still one cannot but rejoice in it.

"I learn from the interesting account of the Parsis by Mr. Dosabhoy Framjee, that this work commenced amongst them about 1849. Previous to that time, as now in Calcutta, the subject of Parsi female education had been discussed repeatedly in essays, periodicals, speeches, lectures, &c. &c. At length after one such essay had been read in the Bombay "Students' Literary and Scientific Society," they thought that there had been sufficient talking, that the time had arrived for action; accordingly *that evening the work was inaugurated.* Several members of the Society, not only volunteered as teachers, but offered apartments in their own premises to serve as temporary school-rooms. The hours of instruction were fixed from 7 till 10 A. M., that the other avocations of the volunteer teachers might not be interfered with. Under this arrangement four Parsi girls' schools were opened October 22, 1849, and 44 pupils attended the first day. For 6 months, instruction was given by the volunteer teachers," &c. &c. (pp. 203, 4.)

"After that, they were taken up by the whole Parsi body, encouraged by European friends of education, and are now extensively established and important public institutions.

"I would earnestly say to our Hindu friends in Calcutta, "*go and do likewise.*" It was the formation of the late Mr. Bethune's school for Hindu girls of the better classes that seems to have given the final impulse that led to action in the cause of Parsi female education in Bombay. May the benefit be now reciprocated, and the noble exertions of Hindus and Parsis in Bombay stir up to emulation the educated and influential Hindus of Calcutta to effective exertion in the same great cause."

The Hindus, both at marriages and funerals, pauperise the people and maintain useless vagabonds in idleness by their profuse and indiscriminate alms-giving. The Parsees now wisely devote their liberality on such occasions to the support of female schools. Allen's *Indian Mail* mentions the following examples :

"At the third day's ceremony on the death of the widow of Nusserwanji Muncherji Cama, and that of Dunjibhai Nusserwanji Cama, 2,000 rupees and 10,000 rupees respectively were subscribed in behalf of the Parsee girls' schools. A Parsee lady, calling herself 'a well-wisher of my little sisters,' subscribed 2,240 rupees. From the proceeds of these sums, scholarships, prizes, and gold medals were distributed at the last annual exhibition of the schools. The poet Narmada Shunkar has been engaged by the Association to teach the girls Guzerati music."

Four Parsee Girls' Schools in Bombay were attended last year by 628 pupils. It should also be mentioned that an Illustrated Magazine for Parsee females is published monthly, the circulation of which is upwards of one thousand.

The following notice of Female Education among the Hindus of Bombay is extracted from the *Bombay Saturday Review :*

"Most of the rich Hindus still hold themselves aloof from the movement. But four of the chief men amongst them, the Hon. Jagonnath Sunkersett, Mr. Munguldass Nathoobhai, Mr. Bhugavandass Parshotumdass, and Dr. Bawoo Daji—maintain entirely at their own expense, four girls' schools which are said to be attended by more than 450 pupils. The two first named gentlemen, moreover, have set the good example of sending their own daughters to school."

In Madras there are six or eight female schools supported by the people. It is somewhat singular that the Telugus, who, on the whole, judging from their literature, are far behind the Tamils intellectually, should in Madras be warmer supporters of female education.

Government Female Schools.—Little has yet been done by Government for female education in India. A few years ago a promising commencement was made in Bengal by the distinguished Native Author, Pundit Ishur Chunder Vidysagar, supported by the Director of Public Instruction; but the harsh and illiberal course taken by Government nipped the whole in the bud. No other effort seems to have been made.

BENGAL SECRETARIAT

The following extract from the Administration Report of the North-West Provinces for 1860-61, is creditable to the authorities :

"The Lieutenant Governor has assured himself by personal observation of the progress of Female Education in the Agra District, where Thakur Kulyan Singh, an energetic junior Master of the Agra College, English Department, has been engaged under the Inspector, in the establishment among his own pupils (Jâts) of Girls' Schools under mistresses, chiefly of his own caste, and in many instances educated by himself. In December last, the 11 schools under his charge contained 205 girls, the daughters of respectable Zemindars. The Lieutenant Governor is satisfied, that if funds could be provided by the State, the system might be widely extended. It is evident that the prejudices against the instruction of the female members of their families are not inveterate among Hindoos of respectable social position. Among a people, who blindly follow the customs of their forefathers, reforms, even of a palatable nature, must be initiated from outside their own body. That question will form the subject of separate reference to the Government of India at the close of the present year."

In the *Punjab* still greater progress has been made, as will be shewn by the following extract from the Administration Report for 1860-61 :

"There are now 38 schools for females, containing 812 girls, with an average daily attendance of 671. Of these schools 29 are in the Julundhur district, and have been established through the personal influence of Captain Elphinstone, the Deputy Commissioner.

"He commenced by impressing on the people the importance of educating their daughters as well as their sons. This being admitted, he encouraged those who showed the greatest readiness to support his views to open a school, and promised pecuniary aid on the part of Government. Several of the old indigenous tutors, who were in the habit of teaching the Koran by rote, have been induced, by the offer of regular salaries, to agree that they will give up teaching the Koran during school hours and steadily pursue the Government scheme of studies. The attendance has been enlarged by the liberal distribution of books, and presents in cash and clothes.

Nothing appears to be done by Government to promote female education in the MADRAS and BOMBAY PRESIDENCIES. In 1861, the CEYLON Government supported 5 Superior Girls' Schools, 10 Anglo-Vernacular Girls' Schools, and 5 vernacular Girls' Schools, containing in all 882 pupils.

Mission Schools.—All the Missions in India and Ceylon devote more or less attention to Female Education. Space will not permit reference to more than a few points.

Normal Schools.—For several years the Calcutta Female Normal School has been in operation. In 1861 the number of students was about ten. The Institution is admirably conducted. The great difficulty is that the teachers sent out, in many cases, soon relinquish the work. Well educated European and East Indian young women are in great request as wives ; and for many years the demand is likely to exceed the supply. Though the Institution

is doing much good, one in a rural district, with native students, would probably accomplish more for female education in Bengal.

The year 1861 is marked by the establishment of the Sarah Tucker Institution at Palamcottah, Tinnevelly. The two objects are the training of School-mistresses and the education of the daughters of native clergymen. A fund collected for a memorial of the late Miss Sarah Tucker, furnished means to erect the requisite buildings. Till the premises were ready, only a small number of pupils could be received. During the first year there were eight students under training as teachers. and nine boarders. A native minister pays 3*s*. monthly for one child sent to the school, and 2*s*. for every additional child. This is a very wholesome principle.

It must be admitted that in India there are many obstacles in the way of procuring, and still more of retaining, competent female teachers. The compiler has visited a considerable number of female Schools both in India and Ceylon. While he could name some that were very satisfactory, the confession must be made that with many others, from the inefficiency of the mistresses, it was very different. In some of the best, instruction was communicated by male teachers; the mistresses merely teaching sewing. If the teachers are elderly men of good character, this arrangement is quite satisfactory to the people. Indeed, male teachers of this class were employed by Pundit Ishur Chunder Vidysagar in Bengal. If two schools are within easy distance, one male teacher may give half the day to each sewing can be taught in his absence.

Another arrangement adopted to some extent in several Missions meets the difficulty in the case of young children, viz. teaching boys and girls together. This course has long been pursued in Scotland, and it is gradually making progress in England. Its advantages are pointed out by Mr. Stow in his work on "The Training System." Some Missionaries pay their teachers monthly so much for each child, varying according to the classes, who passes a satisfactory examination. The attendance of girls is encouraged by giving in their case a larger allowance.

School-Fees.—The following extracts from the Report of the Free Church Mission Girls' Schools in Madras, by the Rev. A. B. Campbell, afford pleasing evidences of the progress of female education in that city:

"Mrs. Braidwood, the wife of one of our earliest Missionaries, began the work by gathering a class around her in her own house. On her removal to a locality near the Institution in Black Town, the class was broken up, as the little scholars could not come so far. Next an attempt was made to connect the Girls' School with the Institution, and a small beginning was made towards the end of 1843. In September of that year there were *nine* girls on the roll, with a daily attendance of *five*. From that time till the present the work has advanced with even increasing success. That there were reverses for a time will surprise no one who considers the enormous difficulties in the way. The grace of God began to work in the young hearts of some of the girls, and under the

constraining influence of the love of Christ, a few of the oldest girls resolved to abandon heathenism and cleave to the Saviour whom they had found. Then came trials in the Supreme Court when the question had to be decided whether young immortals were to be set at liberty to serve Christ; and on one occasion the infatuated fury of a brother led him to fling himself on his sister and attempt to strangle her before the eyes of the presiding Judge, and it was only by the greatest force that the trembling girl could be rescued from his grasp. The excitement of the community and the temporary injury inflicted on the School may be easily imagined; and it was with no small difficulty and self-denying labour that the school was gathered together again and the work resumed with even greater success than before. Now, in our own Mission alone, we have about 800 female pupils belonging to all castes and classes of the people."

Discontinuance of Rewards.—In order to overcome the initial difficulties of the work the Missionaries adopted the plan of giving each girl a small reward daily for regularity in attendance, both as an inducement to the parents who did not in the least prize the education of their daughters, and as an encouragement to the scholars themselves to be regular in their attendance at School. Even this plan did not succeed at first in bringing out the girls, for a gentleman who generally offered to aid the mission to the extent of a Rupee for every girl whom they could, obtained no scope for his generosity, for not a single girl could then be brought to school by any inducement. But, by and bye, the plan did succeed, and it has been carried on with more or less of modification till last year.

"We then felt that the time had come, considering the progress which had been made in Female education, to *discontinue* this plan, which though it has produced great results, is not without certain palpable disadvantages. We have accordingly abolished in *all* our schools what was known as the 'pice system,' and the mission is now determined to offer nothing but the boon of a sound education. And I am happy to say that though this change was made in all our schools at the beginning of the year, the attendance has not been at all effected, at least permanently. A few have left here and there, but many have long ere this returned, and are now diligently and successfully pursuing their studies. Our brother Mr. MacCallum writes thus regarding the Triplicane School of which he is in charge: 'A list of the girls attending at the time pice were being given was prepared, and has just been carefully examined, and the result shows that *no girls have left* on account of the discontinuance of the pice."

Raising of Fees.—"It is also exceedingly cheering to be able to report that not only has the giving of daily rewards been abolished in all our Schools, but also that the number of respectable girls paying a regular monthly fee has been considerably increased. We have now close upon 200 girls who pay a fee, and from this source during the past year we have received Rs. 120, a sum nearly three times more than we received from the same source during the preceding year. This is a very small amount when looked at by itself, but in view of the past difficulties in the way of Female Education, it is indicative of the most cheering progress, and this steadiness of the increase of the amount furnishes solid ground for the highest hopes regarding the future. Indeed I may mention that though all our difficulties are by no means removed, so firm is our hold on our female pupils and so well understood, in certain quarters, are the benefits of Female Education, that next year (D. V.) we purpose in some classes to double, and in others to quadruple the fee which we now charge from the girls.

Capabilities of Extension.—"We have often said that, had we funds, we could establish and carry on in Madras by means of Agents prepared by ourselves, a number of *Female Schools* near the homes of the respectable portions of the community, and there accomplish a work which, in our estimation, is second to none that is being carried on in India. As evidence of the accuracy of that statement I may point to the *Balica Patasala* (a Girls' School in Madras) which was commenced through means of funds placed at our disposal, about *eighteen months ago.* We obtained or rented a house in a suitable locality. We began with three girls, while now we have upwards of one hundred and so popular is the School that many applicants for admission have had to be sent away from want of proper accommodation in our present School-House. It is interesting, however, to be able to add that some native gentlemen have offered to the Superintendent, the Rev. R. M. Bauboo, to obtain a more suitable house and to pay themselves the extra rent which may be charged, and we hope soon to see the school enjoying increased accommodation and with largely increased numbers. It is in this School also where we propose to raise the monthly fee to the same amount which is charged from the boys attending our Male Schools."*

It may be mentioned that the interest of native gentlemen in the above schools has been increased by publishing Reports, neatly got up, in the Vernacular.

The number of girls under instruction in Mission Schools in India and Ceylon amounts to about 15,000.

GOVERNMENT EDUCATION.

INDIA.

Summary of History.—The account of the state of Government Schools in India during 1860-61, may be introduced by a brief sketch of their origin.

The Calcutta Madrissa, or Muhammadan College, seems to have been the first educational institution founded by the British Government in India for the instruction of the natives. It was established in 1781 by Warren Hastings, who provided a building for it at his own expense. Lands yielding £3,000 a year, were assigned for its support. It was followed in 1791 by the Sanscrit College of Benares, commenced at the recommendation of Mr. Jonathan Duncan to "endear our Government to the native Hindus, and to prove a nursery of the future doctors and expounders of Hindu law to assist European Judges in its due administration." The scholars were to be examined four times a year in the presence of the Resident, "in all such parts of knowledge as are not held too sacred to be discussed in the presence of any but the Brahmins." The discipline of the College was to be "conformable in all respects to the Dharma Shastra in the chapter on education."†

The Charter Act passed in 1813 contained the following clause:

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* *Madras Native Herald, December*, 1861.

† Kerr's "Review of Public Instruction in the Bengal Presidency."

"A sum of not less than a lakh of Rupees (£10,000) in each year shall be set apart and applied to the revival and improvement of literature, and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India."

No steps, however, were taken by the Indian Government for ten years to carry out this measure, and the money was left to accumulate.

The first Institution for imparting a knowledge of English literature and science was the Calcutta Hindu College, established in 1817 mainly through the exertions of David Hare, a watchmaker. The Chief Justice, Sir E. H. Hyde, took much interest in the Institution and several intelligent natives contributed largely towards its support. In 1823, however, the Native Committee of Management were compelled to seek pecuniary aid from Government. An annual donation of £3,000 was promised on condition that the General Committee of Public Instruction, formed in 1823, should exercise some control over the Institution. Under the supervision of the late distinguished Sanscrit scholar, Dr. H. H. Wilson, the College rapidly improved.

There was one disgraceful regulation connected with the College—the students must all be Hindus. No Muhammadans or Christians were admitted. Kerr, writing in 1852, says, "The Native Managers adhere with extreme tenacity to a rule framed in the infancy of English education when Native prejudices were much stronger than they are now."

The Sanscrit College of Calcutta and the Agra College were established by the Committee of Public Instruction in 1824, and the following year the Delhi College was opened.

The first efforts of the Madras Government are thus described:

"In the year 1826, under the Government of Sir Thomas Munro, a Board was appointed at the Presidency to organise a system of public instruction, with authority to establish two principal Schools in each Collectorate, and one inferior School in each Taluk, and to inquire and report on the measures to be adopted for the general advancement of education. During the two years that this Board continued in existence, 14 Collectorate Schools and 81 Taluk Schools were set on foot, together with a Central School at the Presidency, the main object of which was to provide teachers for the Collectorate Schools. In all these Schools the instruction was of a very elementary character, and the qualifications of the teachers generally were very low."*

The Poona College, was founded in 1821. The Peshwa had annually distributed a large sum of money among Brahmans noted for their learning. This practice was continued for a short time after his territories came into the possession of the British. Mr. Chaplin, the Commissioner of the Deccan, proposed as a less objectionable method of spending the funds, while the original object

* Report on Public Instruction in the Madras Presidency for 1854-5. P. 2.

was in some measure kept in view, that part of the grant should be devoted to the support of a College for "the encouragement and improvement of the useful part of Hindu learning," &c. Mr. Chaplin, however, made the following admission: "In order to ensure as far as possible the popularity of the establishment with the Hindu community, he had proposed the appointment of teachers in almost all branches of learning, although many of them were perhaps worse than useless." After several years' trial, Government declared that the Institution had "fulfilled no purpose but that of perpetuating prejudices and false systems of opinions, and that unless it could be reformed, it had better be abolished."*

The Elphinstone Institution, Bombay, was founded in 1826, at a meeting held at the close of Mr. M. Elphinstone's Government. The amount subscribed, £26,000, after defraying the cost of a fine service of plate, with an equal sum from Government, was devoted to the endowment of the Institution.

In 1836 several village Vernacular Schools were established as an experiment in the Poona Collectorate.

Spread of English Education.—In 1835 an important change took place in the character of Government education. Till that period the main object had been to cultivate Sanscrit and Arabic, the classical languages of the Hindus and Muhammadans. "The medium of instruction was oriental. The mode of instruction was oriental. The whole scope of the instruction was oriental, designed to conciliate old prejudices, and to propagate old ideas." The late Lord Macaulay and Sir Charles Trevelyan were the chief instruments in effecting this alteration. The former in an able Minute exposed the absurdity of teaching at the public expense, "Medical doctrines which would disgrace an English farrier;—Astronomy, which would move laughter in girls at an English boarding school,—History, abounding with kings thirty feet high, and reigns thirty thousand years long,—and Geography, made up of seas of treacle and seas of butter." Soon afterwards Lord William Bentinck issued the following order:

"His Lordship in Council is of opinion that the great object of the British Government ought to be the promotion of European literature and science amongst the Natives of India, and that all the funds appropriated for the purposes of education would be best employed on English education alone."

Mr. Shakespeare, the President of the Educational Committee, was a zealous orientalist, and resigned rather than carry out the new order. He was succeeded by Mr. Macaulay, who entered upon his office with great spirit.

"At an early stage of the proceedings of the new Committee great misapprehension existed in various quarters in regard to the extent to which the vernacular languages were to be taught in the Government seminaries. Some were of opin-

* Oriental Christian Spectator, Vol. IV. P. 302.

ion that according to the most obvious interpretation of the Government Resolution, the Vernacular languages were entirely excluded, and all the funds, were strictly to be employed 'on English education alone.' The General Committee promptly corrected this error. The following clear statement of their views was published in the annual report for 1835: 'The General Committee are deeply sensible of the importance of encouraging the cultivation of the Vernacular languages. They do not conceive that the order of the 7th of March precludes this, and they have constantly acted on this construction. In the discussions which preceded that order, the claims of the Vernacular language were broadly and prominently admitted by all parties, and the question submitted for the decision of Government only concerned the relative advantage of teaching English on the one side and *the learned* eastern languages on the other.' It was added that the phrases, 'English education,' 'English Literature and science,' were not set up in opposition to Vernacular education, but in opposition to oriental learning taught through the Medium of Sanscrit and Arabic.

"The General Committee also took occasion to explain at this early period, that in advocating English as the best medium of instruction, they had in view those classes only of the community who had means and leisure for obtaining a thorough education, and that no rule was prescribed as to the medium through which such instruction as the mass of the people are capable of receiving, is to be conveyed. It appears to have been clearly their opinion that when the object is merely an elementary education, it may be most easily imparted to the natives in their own language."*

Professional Colleges.—The same year, 1835, was marked by the establishment of the Calcutta *Medical College.* There had previously, however, been a Medical Institution, on a small scale, for training Native Doctors for the army. The instruction was given in Hindustani, and, on account of native prejudices, dissection was practised only on goats or other lower animals. In the new College Medical science was to be taught on European principles and through the medium of the English language. At the beginning of the second course of lectures, four of the most intelligent students ventured to dissect the human body. In 1839, chiefly through the exertions of Dr. O'Shaughnessy, a vernacular department was added to the College.

The Medical School in Madras was likewise established in 1835. The Grant Medical College in Bombay was founded in 1837 by subscription in memory of Sir Robert Grant.

The want of officers competent to superintend the construction of the great public works in the North West Provinces led Mr. Thomason, the Lieutenant-Governor, to propose the establishment of an *Engineering College* at Roorki, near Hurdwar, where the Ganges issues from the mountains. The College was opened in January, 1848. As early as 1840, however, Major Maitland, the Superintendent of the Gun Carriage Manufactory, Madras, set on foot at his own expense a school for raising the ignorant artificers connected with the establishment from mere manual labourers into

* Kerr's Review of Public Instruction in the Bengal Presidency, pp. 8,9.

skilful scientific Mechanics, and to give them a sound practical education, such as workmen of all trades require to fit them for foremen and overseers."

The first *School of Arts* in India was established in Madras by Dr. Hunter, Surgeon of the Black Town District. It was opened in 1850, entirely at his own charge, with the "liberal and enlightened design of creating among the Native population a taste for the humanising culture of the fine arts." The following year Dr. Hunter commenced the School of Industry, to "improve the manufacture of various articles of domestic and daily use," &c. The two schools, under the designation of the "*School of Industrial Arts*," became Government Institutions in 1855. But as early as 1837 a School of Industry was established at Jubbulpore for the education of the children of convicted Thugs, and also for the instruction of such of the criminals themselves as had been induced to become approvers.

Educational Despatch.—The celebrated Despatch of Sir Charles Wood in 1854 may be regarded as the charter of Government Education in India. It is understood to have been drawn up by T. Baring Esq., aided by the suggestions of Sir Charles Trevelyan, the Rev. Dr. Duff, J. C. Marshman, Esq. and others. With the exception of excluding the Scriptures, the plans proposed are of the most comprehensive and enlightened character.

To carry out the new measure, the Boards of Education were superseded by Directors of Public Instruction, chiefly selected from the Civil Service, to give greater dignity to the office in the estimation of the people. W. G. Young, Esq. was appointed head of the Educational Department in Bengal; H. S. Reid, Esq. in the North-West Provinces; W. Arnold, Esq. in the Punjab; A. J. Arbuthnot, Esq. in the Madras Presidency; and C. J. Erskine, Esq. in Bombay.

The first nominations were, on the whole, extremely happy. Unfortunately, however, the Department had scarcely been organised before the Mutiny broke out, and the restriction upon educational expenditure checked the development of the plans proposed. Still great progress has been made.

The Universities.—One of the most important results of the Education Despatch was the establishment of three Universities. The Calcutta University was incorporated January 24, 1857; the Bombay University, July 18th; and the Madras University, September 5th, of the same year. The first was established before the Mutiny broke out; the two latter when nearly the whole valley of the Ganges blazed with the flames of rebellion.

"Like their model, the London University, the Indian bodies are purely Examining Boards for graduation. Unlike the older Universities of Europe, they have no direct connexion with education, though by the text books which they propose, and the standard of examination which they adopt, they exercise an influence on the lower schools and affiliated colleges, of a far more extensive

and healthy character than is possible in the highly civilised nations of the West. To the matriculation or entrance examinations any youth above 16 years of age, wherever educated, may go up. Once passed he becomes an undergraduate, and, if not a teacher, must prosecute his studies for a degree in one of the affiliated colleges. After two years he may stand the First Examination in Arts, which he must pass before he can be examined for the minor diploma of Licentiate in Law and in Civil Engineering. On the expiry of a year after passing this First Examination, he may stand as a candidate for the degree of Bachelor of Arts, which is essential to applying for any of the professional degrees of Bachelor of Laws, Doctor of Medicine, and Master of Civil Engineering. Success in attaining Honours in the B. A. Examination entitles to M. A., and in the B. L. Examination to D. L., but such success is properly made so difficult of attainment that none have yet received these higher degrees. These regulations apply to Calcutta, but they are generally true of the other Presidencies."*

It will be seen from a comparison of the following lists that the standard of Examination is fully as high as in the English Universities:

Subjects for the B. A. Degree, Cambridge, 1863.	Subjects for the B. A. Degree, Madras, 1863.
	English.
	Shakespeare.—Macbeth. *Milton.*—Samson Agonistes. *Whately.*—Rhetoric.
Greek.	Greek.
Acts of the Apostles. *Sophocles*, Œdipus Coloneus.	*Homer.*—.Iliad, Books I. and III. *Herodotus.*—Euterpe.
	or
Latin.	Latin.
Cicero, Tusculan Disputations, Bk. I.	*Horace.*—Odes, Book II *Tacitus.*—Annals, Books I. and II. or One of the Vernacular Languages.
History.	History.
History of the English Reformation.	(1.) History of England to the accession of Queen Victoria. (2.) History of India to the accession of Queen Victoria. (3.) Selected Periods of Modern History, or of the Histories of the Jews, Greeks, or Romans.

* *Friend of India*, October 31st, 1861.

SUBJECTS FOR THE B. A. DEGREE, CAMBRIDGE, 1863.	SUBJECTS FOR THE B. A. DEGREE, MADRAS, 1863.
ALGEBRA. Ratio and Proportion. Simple and Quadratic Equations.	ARITHMETIC AND ALGEBRA. Vulgar and Decimal Fractions. Square and Cube Roots. Simple and Quadratic Equations. Algebraical Proportion and Variation. Surds. Permutations and Combinations. Progressions. Binomial Theorem. Calculation and use of Logarithms.
GEOMETRY. Euclid. Books I. II. III. IV. VI. Props. 1—6.	GEOMETRY. Euclid. Books I. II. III. IV. VI. and XI. props. 1—21. Fundamental Propositions in Conic Sections geometrically demonstrated.
	PLANE TRIGONOMETRY.
	MORAL PHILOSOPHY. Whewell's Elements of Morality.
	OPTIONAL SUBJECTS. One of the three following subjects at the option of the Candidate must be brought up.
NATURAL PHILOSOPHY. Mechanics. Hydrostatics and Pneumatics.	(*a*) NATURAL PHILOSOPHY. Statics and Dynamics. Hydrostatics and Pneumatics. Astronomy. Popularly treated.
	(*b*) PHYSICAL SCIENCE. Elements of Chemistry. Animal Physiology. Physical Geography.
	(*c*) LOGIC AND MENTAL PHILOSOPHY. Thompson's Laws of Thought. Payne's Mental Philosophy, or any similar work.

At Cambridge Bachelors of Art secure the higher degree by mere lapse of time; while at Madras a severe examination must be passed. The following remarks, however, are just:

"The defects of Indian graduates are found, not in the facility with which they attain their degree through a language, literature, and science which are foreign to them, but in the absence of the healthy influences of a Christian family and a society permeated with the intelligence and morality which flow from Christian civilisation, as well as in the natural lassitude of the Asiatic,

and the fact that his motive to study is purely worldly advancement. Hence the degree once obtained, and the situation which generally follows it, education stops."*

The following Table gives the lists of Candidates at the three Universities since their establishment:

		Affiliated Institutions	Entrance Examination.		B. A. Examination.		M. A. Examination.		Law Examination.		L. M. Examination.		L. C. E. Examination.		M. D. Examination.	
			C.†	P.	C.	P.	C.	P.	C.	P	C.	P.	C.	P.	C.	P.
Calcutta University.	1857		244	152												
	1858...		464	111	13	2										
	1859		706	340	20	10	..	...	21	3						
	2nd Examination...		705	243	65	13	...	...	22	10	30	13				
	1861		809	414	39	15	1	0	24	16	20	14	10	6		
	Total .	19	2928	1260	137	42	1	...		.	50	27	10	6		
Madras University.	1857		41	36												
	1858		79	18	2	2										
	1859		57	30	9	8	..	..	...	...	...	..	..	...	1	1
	1860		52	2[illegible]	10	5	...	...	4	1						
	1861		79	4[illegible]	10	6	...	..	5	3						
	Total ..	18	308	155	31	21	...	...	9	4	...	...	.	...	1	1
Bombay University.	1859		126	21												
	1860		42	14												
	1861		86	39	...	...		...	..	...	8	7				
	Total...	4	254	74	...	..	...	...	..	...	8	7				

The number of Candidates in Bengal now exceeds that applying to the London University. The comparative fewness in the Madras Presidency is greatly attributable to the Uncovenanted Civil Service Examinations, open to all comers without the payment of any fee, and requiring a lower standard. In 1860, the number of Candidates at the latter examination was 3,372. Arrangements have now been made for connecting the Madras University Examinations with the Examinations for admission to the Uncovenanted Civil Service. ‡

Bengal.—Bengal is noted for the extent to which English is taught in Government or Aided Schools. In April 1861 there were 61 Government Colleges and Schools, containing 8,851 pupils, in which instruction was communicated in that language and the vernacular; and 132 Aided Schools of a similar character, with 12,221 pupils. The number of Government Vernacular Schools amounted to 164, containing 8,952 pupils. There were also 459 Vernacular Schools

* *Friend of India, Oct.* 31, 1861. † C. denotes candidates, P. passed.
‡ Madras Public Instruction Report, 1860-61. P. 5.

with 19,630 pupils, aided or under inspection. Among the Aided Schools were 16 for girls, with 395 scholars. Total, 816 Schools, with 49,684 pupils. The school fees amounted to £23,107.

Twenty-four senior scholarships, tenable for two years, are annually available, 8 of them of the value of Rs. 25 and 16 of the value of Rs. 20 *per mensem.* At the last examination 127 junior scholarships were awarded, 21 of 10 Rs. and 106 of 8 Rs. Government scholarships have been thrown open, as far as possible, to general competition, still guarding local interests. It is proposed to sweep away all distinction between Government and Non-Government Institutions. The scholarships will be awarded at the Entrance Examinations.

In the past year a class of paying students was instituted at the Medical College, the rate of payment being fixed at Rs. 5 *per mensem,* with an entrance fee of Rs. 15. Thirty-one students joined the college on these terms.

In the School of Industrial Arts, the wood-engraving class has been attended on an average by 80 students. The attendance in the classes for drawing and oil painting has increased to 42.

Most of the Government Vernacular Schools are in Assam and Eastern Bengal. Several proposals have been made for the extension of Vernacular Education; but none has been carried out. Many of the larger villages, however, contain indigenous schools. They are thus described by H. Woodrow, Esq.

"The boys in Bengal begin their writing at 5 or 6 years of age. They learn to trace on the ground with a short stick the first five letters of the Bengali Alphabet, and on doing these properly, they are promoted to the use of palm leaves. Each strip of leaf is about three feet long and two inches wide. Twenty of the strips are purchased for a pice (about a farthing and a quarter.) Beginners only write one line on each strip in letters an inch long. More advanced children write two lines in letters half an inch long. After the use of palm leaves for about a year and a half, the boy is promoted to the use of the plantain leaf. Plantain leaves are used for sums which are commenced after one or two years' drilling in the Multiplication table...In Bengal, maps, forms, chairs, tables, desks, globes, galleries, and all the apparatus of a school are unknown. The boys squat on the ground, usually in two lines without much order, and the Teacher sits on his heels on a low stool or a plank two feet square,—frequently he has only a small mat. The richer boys bring to school every day their own mats tucked under their arm. The poor boys have no mats. All the children bring their own pens, ink-stands, and palm leaves. They make their own ink at home of rice water and charcoal or charred wood. A piece of cotton cloth is put inside the inkstand to hold the liquid like a sponge. The bamboo pen being pressed on the cloth, takes up a little ink, scarcely enough to complete two letters. The incessant replenishing of the pen makes the boys marvellously quick in dipping the pen into the inkstand. The inkstand is placed close to each boy's foot, and is perpetually being upset. In the course of two or three hours, little boys get their faces and hands blackened all over with ink. There are no classes. Each boy is taught individually by the schoolmaster; sometimes the help of two or three of the elder boys is used in

teaching the younger boys. At the close of each day, the boys all stand outside the house and sing or shout out the Multiplication table. Books are seldom if ever used, and reading is not taught.

"The greatest extent of study is to write out an application for an appointment and some lines in praise of Durga or Krishna, to make out a bill, and to keep accounts."*

In vernacular schools "the acquisition of writing, and of such cyphering as is required for simple accounts, is all that the people really care for. History, Geography, and science they commonly regard as so much useless lumber which they are content to stow away with wares of real value, simply because an inscrutable Government will not aid them to obtain the latter without the former."†

The North-West Provinces.—The distinguishing feature of this part of India, in an educational point of view, is the number of its vernacular schools. This is attributable to the deep interest taken in the welfare of the people by gentlemen occupying important official positions. The names of Thomason, Colvin, Stewart Reid, John and William Muir, Henry Carre Tucker, Allan O. Hume, and others, are worthy of being held in lasting remembrance.

In 1850, the Lieutenant Governor, the late Mr. Thomason, commenced a scheme for the improvement of Education in eight of the 31 Districts under his jurisdiction. Schools to serve as models were to be established in central localities, and efforts were to be made to raise the character of the indigenous Schools. Eight District visitors were appointed, subordinate to H. S. Reid, Esq. C. S. the Visitor General. Careful investigation did not bring to light more than 2,014 schools, with 17,169 scholars, among a population of nearly six millions. The ability and enthusiasm of Mr. Reid, supported by all the weight of Mr. Thomason's influence, produced such an effect that in 1853 the number of schools could be reported at 3,469, with 36,884 pupils. The Lieutenant Governor was then able to propose the extension of the plan throughout the North-West Provinces. His Despatch concluded with the following words:

"In all these parts there is a population no less teeming, and a people as capable of learning. The same want prevails and the same moral obligation rests upon the Government to exert itself for the purpose of dispelling the present ignorance. The means are shown by which a great effect can be produced, the cost at which they can be brought into operation is calculated, the Agency is available. It needs but the sanction of the highest authority to call into exercise, throughout the length and breadth of the land, the same spirit of inquiry and the same mental activity, which is now beginning to characterize the inhabitants of the few Districts in which a commencement has been made."

Shortly afterwards Mr. Thomason died. Lord Dalhousie recommended the plan to the Court of Directors in touching and honorable terms:

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* Bengal Education Report, 1859-60. Ap. 16.

† *Ibid* P. 43.

"The sanction which the Lieutenant-Governor in these words solicited for an increase of the means which experience has shown to be capable of producing such rich and early fruit, I now most gladly and gratefully propose, and while I cannot refrain from recording anew, in this place, my deep regret that the ear which would have heard this welcome sanction given with so much joy, is now dull in death, I desire at the same time to add the expression of my feeling, that even though Mr. Thomason had left no other memorial of his public life behind him, this system of general Vernacular Education, which is all his own, would have sufficed to build up for him a noble and abiding monument of his earthly career."*

In March 1861 the number of Schools in the North-West Provinces, either supported by Government or under inspection, amounted to 10,086, with 174,689 names on the rolls. The corresponding numbers for the preceding year were 9,641 and 153,210.

The Government Colleges at Benares, Agra, and Bareilly, 9 Government Schools, with the Mission Colleges and Schools aided by Government Grants, imparted instruction, both in English and the Vernacular, to nearly 4,000 students.

In December 1860, thirty-five candidates went up to the Entrance Examination, of whom ten were successful.

The three Vernacular Normal Schools at Agra, Benares, and Meerut turned out in the course of the year 565 Teachers, more or less instructed. A Training School is urgently required for the Saugor and Nerbudda Districts, where education is backward and Village Schools are springing up.

In March 1861 there were 271 Tehsili Schools, attended by 16,590 pupils, maintained by Government at an expenditure of £3,548 a year. The average cost per boy to the State was 4*s.* 6¼*d.* In many of the Schools the attendance ranged between one hundred and two hundred. In the better sort, Hindi or Urdu Grammar, the elements of Algebra and Geometry, in addition to Arithmetic, Mensuration, Land measuring by Plane Table, and the Outlines of Indian History, and of Indian and general Geography are taught.

There are now upwards of 3000 Village Circuit Schools, affording instruction suitable to their condition to the children of the agricultural population, attended by 70,000 boys, and maintained by the people, whom for the most part they directly benefit. In too many instances the teachers are far from efficient, but the growth of the system has been too rapid to allow of the creation of a race of competent Schoolmasters. Year by year the Normal Schools steadily decrease the number of inefficient Teachers.

There are 6435 Indigenous Schools, attended by 65,112 boys, maintained and managed by the people, but inspected by the Educational Officers of Government. The popular schools among the agricultural population disappear before, or are rather merged into, the Village Circuit Schools. They are found, however, in

* Records of Bengal Government, No. XXII. p. 23.

towns and cities. Their value is not great. They are not easily influenced for good. Being dependent on individual wants or caprice, not founded like the Circuit School on combined effort, the Famine has told on them with disastrous effect. Their number has diminished by 287 in the past year. The decrease of scholars may be put down at 3000.

The Vernacular Schools in the North-West Provinces are dependent on the Educational Department for their supply of School Books. During 1860-61, sixty-three vernacular works, numbering 244,983 copies, were printed at a cost of £5,094.

The expenditure by Government on popular education in 1860-61 amounted to £44,795. The sum spread over a population of 33 millions amounts to 3¾*d.* per head.

Oude.—Grants-in-aid of Schools established for the education of the sons of Talukdars and other landed proprietors, have been sanctioned at several places. The number of pupils on the lists in four schools amounted to 327. There are some Vernacular Schools in different parts of the Province, supported partly by voluntary subscriptions, and partly by a small grant-in-aid from a fund. Full details are not given; but there appear to be about 100 schools of this class, attended by about 1200 pupils.

A school for the education of the daughters of European and Eurasians has been established at Lucknow, through the personal exertions of Colonel Abbott, the Commissioner. It is supported by voluntary subscriptions and light fees. The children number 45.

Her Majesty's Secretary of State for India has called for a report of the existing schools for the lower classes of the people, and for the Chief Commissioner's opinion regarding the steps necessary for the promotion of education generally throughout the Province.

The Punjab.—Shortly after the publication of the Educational Despatch in 1854, the late W. Arnold, Esq. was appointed Director of Public Instruction. The course pursued resembled that taken in the North-West Provinces. A few superior English Schools were established in the principal cities; the indigenous teachers were taken over, and efforts were made for their gradual improvement.

Sir Robert Montgomery in 1860 did away with the native Sub-Inspectors, and imposed the superintendence of the Tehsili and Village Vernacular Schools on the District Officers. The direction of the Training Schools for Vernacular Teachers, and of the Zillah Anglo-Vernacular Schools was reserved for the European Inspectors. The results of certain changes are thus noticed:

"Several circumstances combined have tended to diminish the attendance in the Vernacular Schools. The famine and the dearness of provisions could at any time have had this effect, but during the past year the levy of tuition fees has been strictly enforced, and the expenses of living and education have thus simultaneously increased. . New rules striking off from the registers the names

"The sanction which the Lieutenant-Governor in these words solicited for an increase of the means which experience has shown to be capable of producing such rich and early fruit, I now most gladly and gratefully propose, and while I cannot refrain from recording anew, in this place, my deep regret that the ear which would have heard this welcome sanction given with so much joy, is now dull in death, I desire at the same time to add the expression of my feeling, that even though Mr. Thomason had left no other memorial of his public life behind him, this system of general Vernacular Education, which is all his own, would have sufficed to build up for him a noble and abiding monument of his earthly career."*

In March 1861 the number of Schools in the North-West Provinces, either supported by Government or under inspection, amounted to 10,086, with 174,689 names on the rolls. The corresponding numbers for the preceding year were 9,641 and 153,210.

The Government Colleges at Benares, Agra, and Bareilly, 9 Government Schools, with the Mission Colleges and Schools aided by Government Grants, imparted instruction, both in English and the Vernacular, to nearly 4,000 students.

In December 1860, thirty-five candidates went up to the Entrance Examination, of whom ten were successful.

The three Vernacular Normal Schools at Agra, Benares, and Meerut turned out in the course of the year 565 Teachers, more or less instructed. A Training School is urgently required for the Saugor and Nerbudda Districts, where education is backward and Village Schools are springing up.

In March 1861 there were 271 Tehsili Schools, attended by 16,590 pupils, maintained by Government at an expenditure of £3,548 a year. The average cost per boy to the State was 4*s.* 6¼*d.* In many of the Schools the attendance ranged between one hundred and two hundred. In the better sort, Hindi or Urdu Grammar, the elements of Algebra and Geometry, in addition to Arithmetic, Mensuration, Land measuring by Plane Table, and the Outlines of Indian History, and of Indian and general Geography are taught.

There are now upwards of 3000 Village Circuit Schools, affording instruction suitable to their condition to the children of the agricultural population, attended by 70,000 boys, and maintained by the people, whom for the most part they directly benefit. In too many instances the teachers are far from efficient, but the growth of the system has been too rapid to allow of the creation of a race of competent Schoolmasters. Year by year the Normal Schools steadily decrease the number of inefficient Teachers.

There are 6435 Indigenous Schools, attended by 65,112 boys, maintained and managed by the people, but inspected by the Educational Officers of Government. The popular schools among the agricultural population disappear before, or are rather merged into, the Village Circuit Schools. They are found, however, in

* Records of Bengal Government, No. XXII. p. 23.

towns and cities. Their value is not great. They are not easily influenced for good. Being dependent on individual wants or caprice, not founded like the Circuit School on combined effort, the Famine has told on them with disastrous effect. Their number has diminished by 287 in the past year. The decrease of scholars may be put down at 3000.

The Vernacular Schools in the North-West Provinces are dependent on the Educational Department for their supply of School Books. During 1860-61, sixty-three vernacular works, numbering 244,983 copies, were printed at a cost of £5,094.

The expenditure by Government on popular education in 1860-61 amounted to £44,795. The sum spread over a population of 33 millions amounts to 3¾*d.* per head.

Oude.—Grants-in-aid of Schools established for the education of the sons of Talukdars and other landed proprietors, have been sanctioned at several places. The number of pupils on the lists in four schools amounted to 327. There are some Vernacular Schools in different parts of the Province, supported partly by voluntary subscriptions, and partly by a small grant-in-aid from a fund. Full details are not given; but there appear to be about 100 schools of this class, attended by about 1200 pupils.

A school for the education of the daughters of European and Eurasians has been established at Lucknow, through the personal exertions of Colonel Abbott, the Commissioner. It is supported by voluntary subscriptions and light fees. The children number 45.

Her Majesty's Secretary of State for India has called for a report of the existing schools for the lower classes of the people, and for the Chief Commissioner's opinion regarding the steps necessary for the promotion of education generally throughout the Province.

The Punjab.—Shortly after the publication of the Educational Despatch in 1854, the late W. Arnold, Esq. was appointed Director of Public Instruction. The course pursued resembled that taken in the North-West Provinces. A few superior English Schools were established in the principal cities; the indigenous teachers were taken over, and efforts were made for their gradual improvement.

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"Several circumstances combined have tended to diminish the attendance in the Vernacular Schools. The famine and the dearness of provisions could at any time have had this effect, but during the past year the levy of tuition fees has been strictly enforced, and the expenses of living and education have thus simultaneously increased. New rules striking off from the registers the names

of scholars absent for a certain period have also been introduced. Many of the best teachers have been temporarily withdrawn from their own Schools to pass through a course of instruction in the Training Institutions, and some of the Tehsili have become Zillah Schools.

"Under these circumstances, it is not surprising to find that the number of pupils in the Vernacular Schools is less than at the end of 1859-60. There are now only 123 instead of 140 Tehsili Schools, with 6,437, instead of 10,353 Scholars, and an average daily attendance of 4,564, instead of 7,636. The Village Schools also have been reduced from 1,704 to 1,686; the number of Scholars has fallen from 37,000 to 32,165, and the daily attendance from about 30,000 to 26,867.

"It is believed, however, that the decline of these schools will not long endure. The causes from which it has occurred are for the most part fortuitous, and in more prosperous years the attendance may be expected to increase under a stricter system and improved tuition.

"The management of the civil authorities has been found to be defective in one respect. Many of the Tahsildars are not competent to conduct any searching examination even of the elementary Schools. A qualified native drawing a salary (varying with the number of Schools), and travelling allowance, has, therefore, been placed at the disposal of each District Officer for the purpose of supervising the educational details of the Schools in a manner less superficial than that in which the visitation of the Tahsildar is necessarily conducted.

"The incumbent teachers cannot be set aside without alienating the people. They are averse too to quit their homes for any length of time, and it has been found necessary to limit their first attendance at the Normal Schools to six months. But it has been proved that this training, slight as it may be, is sufficient to create a marked difference in the management of a Village School. The trained master, though he may not much increase his knowledge, acquires a better method of communicating it, and a clearer view of his own deficiencies."

The Normal Schools are 8 in number and are placed at Delhi, Umballa, Jullundhur, Lahore, Mooltan, Rawul Pindi, Dehra Ismail Khan, and Peshawar. The number of teachers receiving instruction increased during the year from 325 to 431; and the daily attendance from 292 to 352. Of the teachers 334 were Mahomedans, and only 111 Hindus. Altogether 270 received certificates of proficiency. A manual of directions has been furnished to the teachers in training, relating to their attendance, conduct, and studies. No striking improvement in Vernacular Education can be looked for until the present generation of teachers has passed away. In the meantime the vain fears of the people on the subject are being rapidly dispersed.

In accordance with the scheme initiated in 1859-60, the number of *superior* Zillah Schools has been raised from 6 to 20, and the number of *inferior* reduced from 6 to 3. The number of scholars at the close of the year was 2,309, and the average daily attendance throughout the twelvemonths, 2,018.

A very interesting School has been established at Lahore, at the request of the Sikh chiefs. It consists of two divisions. In the Upper School the pupils are composed of the sons of those only

who have the right of entrée to the Governor General's Durbar. The fees are from one to three rupees monthly, with an entrance fee of five rupees. About 60 of the pupils are sons of the old Sikh nobility. Last year one of the best conducted boys in the School was the son of Moolraj, who murdered two British Officers at Mooltan, and caused the last Sikh war.

A Medical College was opened at Lahore during the year. The students qualifying for appointments as Sub-Assistant Surgeons are as yet only five in number. The lower class of Native Doctors contains about 40 or 50 pupils.

The total charges during the year amounted to £41,851. Of this sum only £14,885 was derived from the general revenue. The one per cent. Educational Fund contributed £22,910.

Madras.—Government Education in this Presidency is of the same character as in Bengal—there are numerous English Schools and but few Schools conducted in the Vernaculars. It should, however, be mentioned that a considerable number of Mission Vernacular Schools receive Grants-in-aid.

The Presidency College is the most advanced Educational Institution. The cost to Government during 1860-61 was £5,483.

The Government Normal School at Madras is the most complete in India. Masters are trained both for English and Vernacular Schools. A class was added during the year of European Military Students, intended for Regimental Schools. There are three Provincial Normal Schools in the Tamil Country. A Normal School was established in 1861 at Vizagapatam for the training of Telugu teachers. A similar Institution has been commenced at Cannanore, on the Western Coast, for Canarese masters. A Normal Class of 14 pupils has been formed at Russelcondah, to supply teachers for the Khond Schools in the Hill Tracts of Ganjam. The number of Government Colleges and Schools amounts to 132, containing 8,542 pupils. There are 102 schools, with 1,957 pupils, supported by a rate under Government management. 322 Aided Schools contain 13,109 pupils; in addition to which there are 19 simply under inspection with 632 pupils. Total 575 Schools, with 24,240 pupils.

Of the above Schools 45, with 7,440 pupils, profess to educate up to the standard of the University Matriculation Examination. Of the 24,240 pupils, 267 were Europeans, 1,032 East Indians, 5,441 Native Christians, 15,782 Hindus, and 1,718 Mahomedans. Of the entire number, 1,083 were Girls; of whom 42 were Europeans, 12 East Indians, 398 Native Christians, 610 Hindus, and 21 Mahomedans.

10,350 of the pupils received instruction in English, 24 in Greek, 62 in Latin, 29 in Sanscrit, 4 in Arabic, 817 in Persian, 792 in Uriya, 4,994 in Telugu, 12,560 in Tamil, 439 in Canarese, 638 in Malayalim, and 421 in Hindustani.

Bombay.—This Presidency resembles the North-west Provinces

in the prominence given to Vernacular Education. In 1860-61 there were 29 English or Anglo-Vernacular Schools, with 3,704 pupils; and 680 Vernacular Schools with 36,705 pupils. Total 709 schools, with 40,409 pupils,—an increase of 127 schools and 6,604 pupils during the year.

Estimating the population of the British Territory and the dependent Native States at 15,283,685, the Director states that there are 4239 schools of all kinds in the Presidency, and 135,496 scholars under instruction

The Educational Department of this Presidency is chiefly notorious for the spirit towards Missions displayed by its head and some of the subordinate officers.

E. J. Howard, Esq. Director of Public Instruction, thus expresses his pleasure that no Mission School has received aid from Government:

"No grants have been made to proselytising schools in this Presidency, a circumstance that I cannot but look upon with satisfaction."*

"Proselytise," as Dr. Johnson observes, is in itself "a bad word." But the animus is still more clearly shewn in the following extract from a Report by one of the Bombay Inspectors. After mentioning that the Educational Despatch contemplated the co-operation not only of "educated and wealthy natives of India," but of "other benevolent persons," he goes on as follows:

"With what object are missionary schools founded? Do they owe their origin to a mere spirit of philanthropy, which, though itself truly the offspring of Christian faith alone, yet, with overflowing love and good will towards all men, seeks to minister to the human wants, not only of brethren in the faith, but of those outside its pale? and does it happen that, to carry out this intent, the school is chosen merely because, with a definite outlay, more can be effected by it than by other means? If this were so, the question would be at once settled, and the missionary subscribers would clearly fall under the category of the 'other benevolent persons' spoken of in the despatch.

"But it is not so. The school is confessedly and unmistakeably intended for an engine of conversion to Christianity. Indeed, the most energetic supporters of missionary operations are generally those who the most uniformly disparage mere secular instruction, and who are inclined to regard it almost as an unholy thing, when not sanctified by the concurrent inculcation of Christian morality and doctrine."†

In the Bombay Government English Schools, books published at home were used for some time, any Christian lessons being passed over. To please the Hindus, as well as on account of his dissatisfaction with existing books, the Director set himself to prepare an educational series from which every thing Christian was to be "weeded out." His calibre as an educationist may be judged from the directions prefixed to the English Primer:

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* Report for 1858-59. Para. 153.
† Report for 1858-59. Ap. pp. 253-4.

"This book is intended for Native Children who have made some progress in their vernacular language. The book should be read through at least twice.

"It will be read once simply for the purpose of teaching the power of the English Alphabet and the pronunciation of words, without reference to the meaning of them.

"The second time the book is read, the Teacher should devote as much attention to the *meaning* of the words and sentences as to the *mode* of pronouncing them."

It need scarcely be said that however much it may be in accordance with Hindu ideas, it is utterly opposed to modern principles of education to make a child read over a whole book "without reference to the meaning."

The "Third English Book," a small volume of 86 pages, contains five consecutive lessons on slavery. One of them denounces the severest judgments upon England, unless she repents, on account of the groans of the tortured slaves in the west. Another speaks of a "Christian broker" who buys, sells, steals, kills for gold. Though the introductory lesson admits that "slavery is contrary to the spirit of Christianity" and states that the slaves in the British West India Islands were liberated at an expense of £20,000,000, some of the lessons seem very undesirable. Instead of them, the Hindus might very well be directed to reform the evils in their own country, such as the degraded condition of women, &c.

The following extract from a pamphlet on education by Mr. E. Arnold, late Principal of the Poona College, is another illustration of the Department: "There is, if one regards it impartially, a very grand and heroic principle in the practice of Suttee." Comment is unnecessary.

Low Caste Schools are one of the "institutions" of the Bombay Presidency. The Rev. A. White gives the following account of the "*lokaskoo*" at Sasoor;

"The school has an upper and an under story. Almost all the work is done above. I found, however, a class taught below by a Marathi or Kunbi. It was ill attended. The teacher said the boys did not come regularly just now. I inquired what was the nature of the class, and was informed that it was a *lokaskoo*. I could not comprehend at first, having never heard the word before. I was told it was an English name, and on reflection it dawned on me that this was the *low caste school*. It consists of Mahar boys chiefly. They are never allowed to go upstairs to learn or enjoy the benefit of the division of classes under the *three* Brahmin teachers placed by Government over the Sasoor school. The Kunbi gets Rs. 5 a month, I believe, for allowing knowledge to flow from his lips of but mediocre sanctity, into the impure pit of the Mahar mind. The arrangement is one after the Brahmins' own heart; for it is a training of the caste boys, from the first, in the important doctrine of the essential filthiness of Mahars.

"The Mahars here seem a numerous class. I found that they were indignant at the treatment of their children in the public school. They said 'Not only are our boys kept downstairs as filthy outcastes, but the Marathi who teaches them is filled with the same spirit as the Brahmins. He will not teach

the boys except at a distance, for fear of defilement, and he will not teach them at all the way a teacher should do. He will not hold their hands the way teachers do, to make them draw the letters on their slates; he sets them a copy, and lets them make the best of it. He avoids all contact with our children. If a new boy goes, he is made to learn from a Mahar scholar who has learned a little, to save the teacher from contact with him.' They know that in some Government schools all are on an equal footing; and they feel keenly the degradation of their offspring in the school here. They thus stated to me the reason of the Brahmins working against the right education of their children. They said, 'The truth is, they do not want our boys to learn. They know that if one of them made good progress, he would rise; and if he showed himself worthy, Government might some day make him a mamlutdar; in which case even Brahmins would many a time brave to approach him with joined hands and with all respect. This is a thought they cannot bear, therefore they seek to make the education of our children little more than a name.'

"It is really very wrong that the Mahar subjects of Her Majesty should, in a Government Institution, be treated on tyrannical caste-principles--all to please those who would treat the European in the same way if they dared, and whose pride would lead them to think it the vilest pollution to dine with the Queen herself. In the Bombay Army, Brahmins, Shudras of all kinds, and Mahars, stand in the same ranks; in some other Government schools also, all boys sit on the same form; why should there be a *lokaskoo* in Sasoor?"—*Bombay Guardian.*

The *Times of India* bears the following testimony:

"The Missionary Schools of the Bombay Presidency have notoriously ever been regarded with a jealous and unfriendly eye by its educational department, and its records of the last few years contain the history of more than one discreditable shift, to prevent those schools receiving the support to which they were entitled....That department has hitherto excluded Missionary Schools from State support, avowedly on the ground that Christianity is taught in them."

It is justly added:

"Well it is time that an end was put to so unworthy and contumacious a course."—*July* 24, 1862.

The Grant-in-aid System.—In England Government has avoided the direct establishment of Schools, and sought rather to aid independent effort. The Educational Despatch of Sir Charles Wood contemplated the same course in India:

"The consideration of the impossibility of Government alone doing all that must be done in order to provide adequate means for the education of the Natives of India and of the ready assistance which may be derived from efforts, which have hitherto received but little encouragement from the State, has led us to the natural conclusion, that the most effectual method of providing for the wants of India in this respect, will be to combine with the agents of the Government, the aid which may be derived from the exertions, and liberality, of the educated and wealthy Natives of India and of other benevolent persons."

"We have, therefore, resolved to adopt in India the system of grants-in-aid, which has been carried out in this country with very great success, and we

confidently anticipate, by thus drawing support from local resources in addition to contributions from the State, a far more rapid progress of education than would follow a mere increase of expenditure by Government, while it possesses the additional advantage of fostering a spirit of self-reliance upon local exertions, and combination for local purposes, which is of itself of no mean importance to the well-being of a nation."

The experience of the last seven years confirms the wisdom of this plan. One of the ablest and most zealous labourers in the cause of Education in India, H. S. Reid, Esq., Director of Public Instruction for the North-West Provinces, in his report for 1860-61, after quoting the above paragraphs, adds:

"These reasons have lost none of their cogency. The same needs exist. No plan can be devised, by which the comparatively limited funds, at the disposal of the Government can be so applied to the promotion of popular education, as to produce large results."

Mr. Reid shows that while the average cost to the Government, per student, at the two principal Government Institutions is about £13 per annum, it is only 30s. at the two largest Institutions which receive grants from the State, studies of the same nature being pursued in all four Colleges.

But perhaps the greatest advantage of the Grant-in-aid system is that it solves the religious difficulty.

With the exception of the Bombay Presidency, where all applications on behalf of Missions have been systematically refused, the Grants-in-aid have been distributed with great fairness, and so far as the compiler has been able to ascertain, no complaint has been made of any interference with the management of schools. The sole ground of dissatisfaction is the small amount placed at the disposal of the Directors for such an object. In the Madras Presidency only one-third of the salaries of teachers is allowed. The proportion is larger in the Bengal Presidency.

Fears have been expressed in some quarters lest Grants-in-aid should have a secularizing influence. There is certainly reason for watchfulness on this score. One of the largest Missionary Institutions in the Punjab now receives a Grant-in-aid. Formerly the School Books published by the Calcutta Christian School Book Society were used. These have been superseded, to a considerable extent, by the Irish Series, laid down in the programme for Government Schools. It may easily be conceived that books specially prepared for Ireland are not by any means suitable for India. No doubt they will be more popular with the Hindus, who in the Bombay Presidency petitioned for their use in the Government Schools. Government, in reply, consented to substitute them partially in the room of the Scottish Series, "as approximating more closely to that negation of Christian truth which constitutes in India the *beau idéal* of Government instruction."*

* *Church Missionary Intelligencer*, for 1857. p. 246.

in their reading of Scripture, upon passages which, if they are to give explanations, must call out their differences; and can Government put its *imprimatur* on all these? Yet this it will do, if it employ this variety of teachers."

The *Calcutta Christian Intelligencer*, which is considered to represent in general the views of the Bishop of Calcutta, has the following remarks on the above proposal:

"In this opinion we are sorry to say that we are quite unable to agree, nor are we convinced by the arguments urged in its favour. The difficulty of finding properly qualified Christian teachers we freely admit, as well as that which would arise from their necessarily belonging to different communions; though this latter difficulty has to be met at home, as well as in this country, and has been found, we believe, upon a closer examination not so great as it was supposed to be when viewed from a distance. Until some scheme can be devised more likely to produce good fruit than the compromise here proposed, it seems to us that it would be better to leave the religious instruction of the children to voluntary efforts made outside the school. Such a compromise would, we believe, stir up the jealousy of the natives without in any sensible degree helping to make them Christians. We know of nothing in the history of Christ's Church from the time of the Apostles downward which would lead us to expect a blessing upon such a pusillanimous treatment of the word of God. Then again consider the case of the teacher himself. If he were a Hindu or Mahommedan, it is painful to think of the amount of hatred or contempt of our sacred volume, which merely by tone and gesture he might display before his pupils. If he were a Christian with any earnestness of character, how distressing would be his position in being forbidden to make plain the great and blessed truths which Revelation unfolds and to lead to the Saviour those, in whom from the relation in which he stood to them, he could not fail of being deeply interested."

Proposal of a Hindu Newspaper.—The *Indian Reformer* quotes from the *Paridarshak*, one of the best conducted and most popular Bengali newspapers, the following remarkable proposal:

"The British Government has been establishing Schools in the different parts of the country for the diffusion of knowledge among its people, yet the total want of religious instruction in those seminaries has not failed to produce the most mischievous consequences. Most of the students of those schools turn out at last to be immoral and unprincipled. The wicked surely has no hope of happiness in the next world, and if our Government wishes to render its subjects happy in the life to come, let it immediately begin to introduce religious instruction into its schools throughout the length and breadth of the country. The evil conduct of young Bengal of the present day affords another strong argument for the introduction of religious instruction into the schools of the country.... We are aware that the educated young men of Government schools and colleges study the Bible in private. The Bible is the best of books in the English language, and its pure morality and refined precepts reform the character and produce mildness and humility in those that are instructed in it. The Bible is held in much reverence by the English, and is esteemed by them as a precious jewel. If then a book compiled from the best parts of the Bible were introduced as a text-book into all the schools and colleges of this country, we think no objection could ever be raised against it, and moreover we dare say

Hindu boy would be most willing to read it." *Paridarshak*. (Quoted in *Indian Reformer*) July 25.

A great deal has been said about the unfitness of heathens to teach the Scriptures. The parts most necessary are, however, those which least need explanation—"he may run that readeth." What Owen terms "the self-evidencing power" of the Scriptures, not to speak of the influence of the Holy Spirit which may accompany the Word, will have a strong effect, independently of any human testimony. As a general rule, Hindus, except those who have come in contact with European infidels or persons who have imbibed their spirit, will not oppose the Scriptures nor seek to turn them into ridicule. It must be admitted, however, that this does not hold good with respect to Muhammadans.

Encouragement to Education.—"In all countries," says the late Director of Public Instruction in Bengal, "a knowledge that it possesses an actual and immediate commercial value is the most active agent in promoting a desire for education. Here, as regards the great mass of the people, it may be said to be the *only* agent, and, when this fails an almost total indifference to school instruction is the natural result. The *cui bono* question would find a far more hearty response amongst the lowest classes yet reached by our schools, were more attention paid to the orders of Government by which a preference is directed to be given to those applicants for employment in the inferior grades of the Public Service, who possess at least an elementary knowledge which may be acquired in the humblest school. It is the complaint of the Inspectors that these orders have remained, in too many cases, a dead letter."*

A Bengali newspaper, the *Paridarshak*, quoted in the *Indian Reformer*, bears the following testimony :

"In the year 1855, Government issued an order that all situations, the emoluments of which are more than six rupees, should be given to educated persons only. Of what use has that order been ? If Government will enquire it will find that there are no educated men in the courts. Whose fault then is it ? Does the Government think that the people will rest satisfied with the incessant showering down of orders and circulars ? Is it not necessary to enquire whether those orders have been obeyed ?" *December 9th* 1861.

In the Madras Presidency Sir Charles Trevelyan gave such an impulse to the competitive system, that in March 1860 there were no fewer than 3372 candidates for the Uncovenanted Civil Service Examination. Soon after his departure, it is to be regretted, that a rule was passed that no such examination was required for appointments of which the salaries did not exceed Rupees 25 per mensem. Thus the stimulus was withdrawn from probably four-fifths of the situations in the Presidency.

The competitive system, besides the encouragement it would

* Report for 1859-60 p. 43.

give to education, would tend powerfully to diminish the corruption which so notoriously prevails in Courts and Cutcherries. Appointments, in many cases, are regularly bought and sold. The men who give the largest sum or will pay monthly the largest proportion of their salaries, or some relatives for whom they wish to provide, are recommended by the principal native subordinates. In all cases the latter endeavour to secure that only their own creatures shall be appointed, so that complaints of fraud and extortion may be suppressed or rejected as groundless. Where their superiors sincerely wish to encourage educated men, every effort is made to persuade them that such persons cannot be obtained or are otherwise disqualified. Even should one be appointed, the following result, mentioned in the *Paridarshak*, not unfrequently takes place:

"The Courts are filled with thieves. If a respectable man gets into them, those thieves become his deadly foes. He is then reduced to the necessity of either resigning, or joining the thieves. There is no other alternative."

CEYLON.

Education in this Island is controlled by the Central School Commission, somewhat similar to the Boards or Councils of Education in India, abolished by the despatch of Sir Charles Wood. It was established by Governor Stewart Mackenzie in 1841. One well known regulation is, that the Bible shall be read daily during the first hour; but attendance is optional. With scarcely an exception, all the children attend.

English Education.—The Governor's Minute stated that it was the duty of the Commission "to promote the *education in the English language* of their fellow subjects of all religious opinions in the Colony." Hence for a few years vernacular education was ignored. The Island authorities seem to have adopted the erroneous idea to which Macaulay's Minute gave rise, while they were either ignorant of, or disregarded, the explanation which he subsequently gave as President of the Bengal Council of Education.

In January 1845 the Rev. D. J. Gogerly urged upon the School Commission that Government should also undertake education in the native languages. A Vernacular Normal Institution was established, and gradually a number of schools were opened. Changes took place. The later Presidents have been strong Anglicists. Indeed, one of them, Sir Charles Macarthy, the present Governor, at the International Statistical Congress of 1860 entertained the hope, that if education in the Island progressed in the same ratio during the next half century a change in the vernacular, similar to that which took place in Gaul, would be the result.*

* Report, Page 84. Recent investigations into the "Science of Language," appear to modify considerably the common opinion with respect to the change in Gaul. From the position which Sir Charles Macarthy occupied in Ceylon, his intercourse with the people was confined chiefly to a few Anglicised Natives in the principal towns.

It is not surprising therefore that Vernacular Education was conducted in very half-hearted spirit. First the native Normal School was shut up. Next the Report for 1858-59 contains the following passage:

"The subject of Vernacular Education through the agency of the Commission, is beset with so many difficulties, of which the impossibility of exercising the requisite supervision over the teachers themselves, is by no means the least, that the Commission entertain serious thoughts of discontinuing it altogether."

Happily the efforts of some of the members prevented this extreme measure being taken.

Results of English Education.—The principal Educational establishment in the Island is Queen's College, Colombo. It is affiliated to the Calcutta University. The report of the School Commission for 1860-61, thus mentions the position its students took in the entrance examination of 1861:

"It appears that 57·6 per cent. of the whole number of candidates were successful, and of the Ceylon candidates 69·2 per cent. Of the whole number 6·7 per cent. were placed in the First Division, while of the Ceylon Candidates a proportion equivalent to 24·6 per cent. obtained this distinction. Only one Institution, the Madrissa College, had a larger proportion of Candidates placed in the First Division than Queen's College."

The superior education thus afforded has enabled several persons, both of European descent and natives, to fill with credit honorable positions in the Civil Service and in other Departments. But it is to be feared that a considerable amount of evil has been done by the multiplication of inferior English Schools. Natives who pick up even a few English words consider manual labour to be degrading, and would rather endure the most abject poverty than work. There are now numbers in the island hanging about in the hope of eventually obtaining some "situation." It may be said that stern necessity will teach them more correct views; but each individual is slow to learn the lesson, and during the years he spends in idleness he is apt to acquire habits which will effectually prevent his ever becoming a useful member of society.

The late Sir Henry Ward expressed the following views on English Education in North Ceylon:

"It is well worthy of consideration whether the place of the Missionary education establishment (at Jaffna) should be supplied by some Government establishment of a similar nature, or whether the money voted for the Wesleyan and other Missions, which still maintain Schools, will suffice. Without anticipating the opinions of the Council upon this point, I beg to record my own, that whatever system be adopted, it should not be *gratuitous*, and that the amount required from each scholar should be sufficient to put some check upon the too easy acquisition of the rudiments of knowledge, which fills every Government office with noisy applicants for place, and strips the fields of that labour which is the real source of wealth in a country, four-fifths of which are still uncultivated.

The results of the experience of the last thirty years have, in the opinion of the most competent judges, been anything but favourable to too extensive a scheme of education. It has not tended to disseminate Christianity, or to check vice, while it has given an unhappy celebrity to the Tamil English Juries, composed of men whom a smattering of English raises above the employments to which they were born, without fitting them for any other ; and has led to a system of forgeries and personations, which are more prevalent in the Northern Province than in any other."

Grant-in-Aid System.—This is probably the educational question which has attracted most attention in the Island during the last four years. Under the Government of Sir Henry Ward, the School Commission had to frame Grant-in-Aid Rules. This they professed to do gladly ; but with the *Government neutrality* so often exhibited, all schools supported wholly or in part by any Religious Society or Missionary body were excluded. As the Bishop of Colombo remarked with reference to this regulation of the School Commission,

" If their single object had been, to strangle the measure in its very birth, and blight every generous aspiration for the good of the Colony, and the improvement of the Native races, they could not have adopted a system more sure to impede the very work they are appointed to promote."

One of the reasons assigned for the exclusion was the following :

" Feeling as they do, that it is the very essence of the institution of Missionary bodies, of whatever creed or denomination, to do the utmost to proselytise the natives of the Island to that peculiar creed or denomination, the Commission feel that they would only effect a double mischief, and perpetrate a double wrong, by granting to those bodies any portion of the funds, confided under special instructions, and for special purposes to themselves. For while on the one hand, such destinations of their funds would be a departure from the fundamental principles of their original constitution, it would, on the other, be but a sorry benefit, if any benefit at all, to the Missionary body who would be its recipients. For I need hardly point out that the very first condition of success, on the part of any Missionary body, is, that its motives and design shall be considered perfectly free and pure, by the people on whom it is destined to operate and who always look with a jealous and suspicious eye on any connection, direct or indirect, existing or supposed, between such Religious bodies, and the Civil Government under which they live."

The Madras Journal of Education justly remarks,

" Secular Education alone shall receive no aid from it (the Ceylon Government); neither shall secular education, corrected by Religious Instruction of the shade of the Society maintaining the school, be promoted. Nothing other than Religion which the Commission considers of a neutral tint shall be taken by the hand. Better ignorance, dense, deadening, than intelligence unless it be shaded off to meet one contracted view. So narrow-minded a policy *must* be wrong." *March*, 1861.

It may also be stated that the observations about the jealous eye with which the people regard any connection between religious bodies and the Civil Government, show gross ignorance of the feelings of the Singhalese.

On a motion being made in the Legislative Council that Grants should be given to all schools, whether connected with Missionary bodies or not, the restriction was removed by the School Commission; but immediately "Supplementary Rules" were framed such as were almost unanimously rejected both by Protestants and Roman Catholics. Petitions have been addressed, but without success, for Grants-in-Aid on the same terms as either in India or England.

It will be seen that the Island authorities are following, in a small way, the course pursued by the Bombay Director of Public Instruction. Under Sir Bartle Frere, a change will probably take place in the Western Presidency; but it is to be feared that Ceylon must wait.

Want of a Medical School.—In rural districts in Ceylon when a person breaks his leg, the potter is summoned. Bamboo splints are placed round the limb, with a coating of clay. As allowance is not made for the swelling that takes place, it not unfrequently happens that mortification ensues, and the patient dies. Sickness, in many cases, is attributed to evil spirits. A devil-dancer is, therefore, called in, and an attempt is made to propitiate the malignant beings by offerings and various ceremonies. As the orgies last the whole night, and the sick are exposed to the dew and wind, the consequences are sometimes fatal.

There are some superior Medical Officers, educated at Calcutta, supported by Government in the principal towns; but numerous practitioners of a lower grade are required for villages. The late Dr. Elliot, Principal Civil Medical Officer, contemplated the establishment of a Medical School to raise up such men. The design, however, was abandoned after his death. In India even the Rajput state of Jyepore is about to establish a Medical School to prepare Native Doctors of three grades; much more might something be done in one of the largest and most flourishing of the British Colonies.

EDUCATIONAL STATISTICS FOR 1860-61.

	*English Schools.**		*Vernacular Schools.*		*Grant in aid Schools*†		*Total.*		*Expenditure.*	
	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.	Grants in aid.	Total.
									£	£
Bengal, ...	61	8,851	164	8,952	591	31,851	816	49,654	9,776	105,142
N.W. Provinces.	12	1,588	3,360	102,324	6714	70,886	10,086	174,798	1,740	50,206
The Punjab, ...	23	2,309	1,955	39,845	20	4,468	1998	44,622	2,800	41,851
Bombay, ...	25	3,548	606	31,655	78	5,206	709	40,409	...	38,089‡
Madras, ...	86	6 117	148	4,382	341	13,741	575	24,240	3,500	52,600
Ceylon, ...	63	3,428	43	2,379	27	1,658	133	7,465	989	13,365
	270	25,841	6,276	189,537	7,771	125,810	14,317	341,188	18,805	301,253

* Anglo-Vernacular Schools are included under this head.
† In some cases Schools simply under inspection are included. ‡ For 1859-60.

LITERATURE.

HOME.

Books relating to India published in Britain and the United States in 1861.

Acland's Manners and Customs of India, New Ed. 12mo. 2*s*. *Murray.*

Arnold's Book of Good Counsels, from the Sanskrit, 8vo. 5*s*. *Smith & Elder.*

Aufrecht, Halayudha's Abhidhanaratnamala; a Sanskrit Vocabulary, 8vo. 18*s*. *Williams & Norgate.*

Awas-I-Hind; or a Voice from the Ganges, post 8vo. 5*s* *Manwaring.*

Benson's Indian Resources Applied to the Development of India, 8vo 1*s*. *Smith & Elder.*

Brahmins and Pariahs; an appeal by Bengal Indigo Manufacturers, 1*s*. *Ridgway.*

Briggs, The Nizam: his History and Relations with British Government, 2 vols. 42*s*. *Quaritch.*

British Settlers in India, Memorial delivered to the Secretary of State, 8vo. 1*s*. *Ridgway.*

Brown's Memorials; Crushed Hopes crowned in Death 8vo. 5*s*. *Nisbet.*

Browne (Rev. J. C.) The Punjab and Delhi in 1857: a Narrative, 2 vols. Post 8vo. 21*s*. *Blackwood.*

Cleghorn's Forests and Gardens of South India, 8vo. 12*s*. *W. H. Allen.*

Coffee Planting in Ceylon by Aliquis, *Taylor & Francis.*

Delhi, History of the Siege of, by an officer who served there, 8vo. 6*s*. 6*d*. *Black.*

Forbes, Duncan, Grammar of the Bengali Language 8vo. 12*s*. 6*d*. *W. H. Allen.*

——— Smaller Hindustani and English Dictionary, imp. 16mo. 12*s*. *W. H. Allen.*

Foulkes, Hindu Systems and Sects, translated from the Tamil, 8vo. 2*s*. *Williams & Norgate.*

Gangooly, Life and Religion of the Hindoos, 12mo. 6*s*. 6*d*. *Boston, U. S.*

Geological Survey of India under the Direction of T. Oldham, vol. 2 Part 2, (Calcutta) 16*s*. *Williams & Norgate.*

Guide to Indian Investments, 8vo. 1*s*. *Trübner.*

Habersack, Conversational Hindustani Phrases, 32mo. 2*s*. 6*d*. *Simpkin.*

Hare, Development of the Wealth of India; with Notes, 1*s*. *Macmillan.*

Hindu Pantheon, (Plates Illustrating the) edited by Rev. A. P. Moor, 4to. 31*s*. 6*d*. *Williams & Norgate.*

Hyder Jung Bahadoor, Key to Hindustani, Easy method of acquiring Hindustani, 12mo. 5*s*. *Madden.*

Ikhwānu-S-Safā, translated into Hindustani, New Edition, revised, roy. 8vo. 12*s*. 6*d*. *W. H. Allen.*

Indian Army and Civil Service List, January and July, 1861. 12mo. each 6*s*. *Allen & Co.*

Indian Army, Truth about, and its Officers, by Hydaspes, 8vo. 2*s*. *Simpkin.*

Indigo and its Enemies; or Facts on both sides, by Delta, 1*s*. *Ridgway.*

Journal of the American Oriental Society, Vol. 7. No. 1. 14*s*. *New Haven U. S.*

Judson (Emily C.) Life and Letters of, by A. C. Kendrick, 8vo. 3*s*. 6*d*. *Nelson.*

Koran, (The) translated with Notes by Rev. J. M. Rodwell, 8vo. 10*s*. 6*d*. *Williams & Norgate.*

Le Bas Prize Essay, 1860, Patterson on Caste 8vo. 4*s*. 6*d*. *Smith & Elder.*

Lee (W. W.) Guide to the Examination of the College of Fort William, 8vo. 10*s*. 6*d*. *Williams & Norgate.*

Leslie (Mary E.) Heart Echoes from the East, Sacred Lyrics &c. 8vo. 3*s*. 6*d*. *Nisbet.*

"Miss Leslie" says the *Friend of India*, "is the best of our few Anglo-Indian poets." One piece may be quoted as a specimen of the Volume.

" Hangeth my soul on Thee!"
Night cometh, and I softly fall asleep
Upon thy breast; and morning breezes sweep,
Laden with fragrance to them only known,
And I awake, and find my arms still thrown
Around Thee lovingly; and all the day
I nestle closely, and my lips aye say,—
Hangeth my soul on Thee!

Thy hand supporteth me,
Else my weak arms would soon unloose their hold,
And I should slip adown upon the wold,
And wander losing sight of Thee and heaven,
My feet with rugged flints all red and riven;
Now safely rest I, feeling fear nor care,
Since in Thy arms Thou dost the feeble bear:
Thy hand supporteth me!

My Father, carry me
Whither Thou wilt; through regions wild and drear,
Through floods of waters, with no land to cheer
My pining vision; or into thick night
So dark that neither moon nor starry light
May shine upon me, lighting with a glance,
The rocks, the sands, the watery, waste expanse,
Through which Thou carriest me.

Father, I rest on Thee,
And while my face is hid upon Thy breast,
And I unto Thy heart am closely prest,
The love-full beatings of that heart shall chase
Each lurking fear from its dim hiding place;
What power can hurt me since Thy heart beats warm,
Since ever thus Thy strong and mighty arm
Gently enfoldeth me?

"Hangeth my soul on Thee!"
Throughout this holy Sabbath's quiet time,
From blushing sun-rise till the sun-set chime,
My heart has kept repeating whisperingly,
These child-like words of precious memory;
And evermore, as if antiphonal,
Thy voice has answered to my spirit's call:—
"My hand supporteth Thee!"

Long Rev. J. Strike but Hear: the Indigo System in Lower Bengal, 3*s*. *Hay.*

McGowan (A. T.) Tea Planting in the Outer Himalayah, 5*s*. *Smith & Elder.*

Mather (Cotton) Glossary, Hindustani and English, to New Test. and Psalms, 8vo. 7*s*. *Longman.*

Mahomet, Life of, by W. Muir, Esq. 4 vols. 8vo. 42*s*. *Smith & Elder.*

"With Introductory Chapters on the Original Sources for the Biography of Mahomet, and on the Pre-Islamite History of Arabia." This work, based on careful investigation of the earliest Arabian authorities, is well worthy of the attention of all interested in the prophet of Mecca. "The Testimony borne by the Koran to the Jewish and Christian Scriptures." (2nd Edition, North India Tract Society, Allahabad) is an excellent Tract by the same author. It refutes the prevailing idea that Mahomet charged the Jews and Christians with corrupting the Word of God.

Memorial Volume of the American Foreign Missions, 8vo 10*s*. 6*d*. *Boston, U. S.*

A Review, by Dr. R. Anderson, of the first fifty years of the Foreign Missions of the American Board. This Volume contains the results of a vast amount of Missionary experience.

It should have a place in every Missionary library. Copies may be obtained through Sampson Low & Co. Ludgate Hill, London.

Muller (Max) Lectures on the Science of Language, 12*s*. *Longman.*

Throws much light on Eastern Languages.

Moore (W.) A Manual of the Diseases of India, 12mo. 5*s*. *Churchill.*

Norton (J. B) Nemesis: a Poem. 8vo. 3s. 6d. Richardson.

Overland Guide to Travellers—India, Australia, and China, 8vo. 2*s*. *Ward & Lock.*

Rogers (E. H.) How to speak Hindustani: a Guide to Conversation, 12mo. 1*s*. 6*d*. *W. H. Allen.*

Sadi, Gulistan of Shaik Saday, by Major R. P. Anderson, 8vo. 40s. *Williams & Norgate.*

Tennent (Sir J. E.) Sketches of the Natural History of Ceylon, 8vo. 12s. 6d. *Longman.*

Wilder (R. G.) Mission Schools in India, 8vo. 6s. 6d. *New York.* Numerous testimonies to the value of Schools as a branch of Missionary labour.

Williams (Monier) Study of Sanscrit, in Relation to Mission Work, 8vo. 2s. *Williams & Norgate.*

INDIA.

English Newspapers.—The first English Newspaper published in India was Hickey's *Calcutta Journal*, which appeared in 1781. The oldest paper still in existence is the *Bengal Hurkaru*, established in 1795. In 1832 there were 3 daily and 2 weekly newspapers published in Calcutta, and two daily papers in Bombay. The *Hurkaru* had the largest circulation, the average issue of the daily and tri-weekly editions combined being 1500.*

Till 1835, when Macaulay wrote his celebrated Minute, the Press was under strict censorship. Indeed, a Calcutta Editor, Mr. J. Silk Buckingham, was summarily deported from India. Sir Charles Metcalfe, while temporarily holding the office of Governor-General, set the Press at liberty. The following is one passage from his Minute:

"It cannot be that we are permitted by Divine authority to be here merely to collect the revenue of the country, pay the establishments necessary to keep possession, and get into debt to supply the deficiency. We are, doubtless, here for higher purposes, one of which is to pour the enlightened knowledge and civilisation, the arts and sciences of Europe over the land, and thereby improve the condition of the people. Nothing, surely, is more likely to conduce to these ends than the liberty of the Press."

The above step was regarded with much disfavour by the Court of Directors; but it was felt that a return to the old system was impossible. In 1857, however, Lord Canning re-established the censorship for a year. The first paper "warned" was the *Friend of India*, which was at "the head of the Indian Press both for circulation and influence, and had always supported, with a single exception, the general policy of successive Indian administrations." It was then edited by Mr. H. Mead. The offence was an article, entitled "The Centenary of Plassey," containing the following paragraphs:

"It may also be alleged against us that we have deposed the Kings, and ruined the nobles of India, but why should the world sigh over that result? Monarchs who always took the wages, but seldom performed the work of Government, and aristocrats who looked upon authority as a personal right, and have never been able to comprehend what is meant by the sovereignty of the people, are surely better out of the way No Englishmen in these days deplores the wars of the Roses, and would like to see the Cliffords and Warwicks

* *Friend of India*, 30th *May* 1861.

restored again to life. France bears with calmness the loss of her old nobility; Europe at large makes steady contributions to the list of kings out of employment. Had princes and rajahs in Hindustan been worth conserving they would have retained their titles and power. The class speedily dies out in the natural course of mortality, and it is not for the benefit of society that it should be renewed.

"Array the evil against the acknowledged good: weigh the broken pledges, the ruined families, the impoverished ryots, the imperfect justice, against the missionary and the schoolmaster, the railway and the steam engine, the abolition of Suttee, and the destruction of the Thugs, and declare in which scale the balance lies! For every anna that we have taken from the noble we have returned a rupee to the trader. We have saved more lives in peace, than we have sacrificed in war. We have committed many blunders and crimes; wrought evil by premeditation and good by instinct, but when all is summed up, the award must be in our favour. And with the passing away of the present cloud, there will dawn a brighter day both for England and India. We shall strengthen at the same time our hold upon the soil and upon the hearts of the people; tighten the bonds of conquest and of mutual interest. The land must be thrown open to the capital and enterprise of Europe; the ryot lifted by degrees out of his misery, and made to feel that he is a man if not a brother, and everywhere heaven's gifts of climate and circumstance made the most of. The first Centenary of Plassey was ushered in by the revolt of the native army, the second may be celebrated in Bengal by a respected Government, and a Christian population."

At Bangalore a newspaper was suppressed for reprinting the above article. A few other papers were warned or fined; the license of the *Hurkaru* was withdrawn for a short time. The measure excited bitter feelings against Lord Canning, and the results certainly were not such as to recommend its adoption on any future occasion. In the Punjab, Sir John Lawrence acted much more wisely, taking the Press into his confidence, and making it the medium of diffusing the earliest and most authentic information.

Mr. J. B. Norton, in his "Topics for Indian Statesmen," forcibly shows the importance of the Indian Press:

"It is now well seen that of the two countries, India and England, the former really stands more in need of a free Press than the latter. In England, independent of the Press, there are very many checks against bad, and guarantees for good, Government. There is a mighty public, there is a crowded population; the most rapid means of communication; business is done in the eye of the public; Parliament ventilates all topics. Public speeches do the same during the recess. The courts of justice are closely watched by an upright intelligent Bar. There the public purse-strings are held by the nation; there the principles of Government are fully understood; there the people are of the most independent spirit—have an unconquerable love of freedom; and there every job that is perpetrated is agitated against. But in India, where the Government professes, to be despotic, though it designates itself a 'paternal despotism;' where the distances are immense; means of locomotion in the rudest stage; the people so timid and time-serving that they crouch before men in authority, and lick the hand for 'master's favour,' where the courts are social pests; and, but for the Press, no job, however gross, would ever be brought to light, it stands to reason that the only check upon the most arbitrary injustice, the

most flagitious jobbery, the most puerile incompetence, is to be hoped for in the freedom of the Press." pp. 338,9.

At the close of 1861 the following English Newspapers, exclusive of *Official Gazettes*, were published in India :

BENGAL PRESIDENCY.	Daily.	Twice or thrice a week.	Weekly, &c.
CALCUTTA,.....	*Hurkaru.*	.....	*Hindu Patriot.*
	Englishman.	.....	*Indian Field.*
	Phœnix.	.....	*Bengal Catholic Herald.*
Serampore,.....	.....	.....	*Friend of India.*
			Indian Reformer.
Arakan,.....	.....	.....	*Arakan News.*
Rangoon,.....	.....	*Times.*	
		Gazette.	
Moulmein,.....	.....	*Advertiser.*	
Dacca,.....	.....	.....	*Dacca News.*
Allahabad,.....	.....	*N. W. Gazette.*	
		Allahabad Gazette.	
Lucknow,.....	.....	*Oudh Gazette.*	
Etawah,.....	.....	.....	*People's Friend.*
Agra,.....	.....	*Delhi Gazette.*	*Agra Weekly Register.*
Delhi,.....	.....	.....	*Delhi Institute Journal.*
			Indian Punch.
Meerut,.....	.....	*Mofussilite.*	
Mussoorie,.....	.....	.....	*The Hills.*
Lahore,.....	.....	*Lahore Chronicle.*	*Indian Lancet.*
BOMBAY PRESIDENCY.			
BOMBAY,.....	*Times of India.*	*Advertiser.*	*Guardian.*
	Gazette.	.....	*Bombay Saturday. Review.*
			Catholic Examiner.
			Indian Banner.
			Iris.
			Rast Goftar.
Kurrachee,.....	.....	*Our Paper.*	
		Scindian.	
Poona,.....	*Deccan Herald.*	*Poona Observer,*	
Belgaum.....	.....	.....	*Belgaum Messenger.*
MADRAS PRESIDENCY.			
Madras,.....	*Madras Times.*	*Athenæum,*.....	*Observer.*
		Examiner.	*Rising Sun.*
		Madras Advertiser.	
		Carnatic Telegraph.	
		Standard.	
Bangalore,.....	.....	*Herald.*	
Cochin,.....	.....	.....	*Courier.*
Ootacamund,.....	.....	.....	*Neilgherry Star.*

inhabited to this day by tribes of barbarians, but for the borrowed learning and genius of India. The tendency of the accurate researches of modern times is to show that the obligations of early European philosophers to India have been greatly overrated, and that it is extremely doubtful if the indebtedness did not lie on the other side, even in this country's palmiest days. But the 'educated' natives are evidently of opinion that, by virtue of a supposed pre-eminence of India, they are entitled to regard themselves as the favoured race, the lords of intellect to whom Providence has entrusted the regeneration of mankind. Their English instructors belong, they think, to a dull, good-natured, plodding nation, whose mission on earth has been to preserve the glorious traditions of Indian knowledge and to restore them at last to their true inheritors, whose minds have meanwhile been lying fallow for a few centuries. They constantly address us with a compassionate and irresistibly ludicrous air, that seems to say, 'Poor fellows, you have done your work as well as you could; you have fulfilled your part in life by teaching us what you know. Now, be so good as to stand out of the way, and you will see what intellect really can do; for the play of the Indian genius is about to commence." One is reminded of Mr. Snodgrass, when that hero rolls up his sleeves, and announces to the awed bystanders that he is going to begin.

"That the inhabitants of India may be raised in the scale of humanity, we sincerely hope; but before the pupils whom we have paid for receiving a liberal education talk of 'driving out the English,' we advise them to honestly grapple with the facts of their position. These facts are not the same for Parsees, Mohamedans, Brahmins, and low-caste Hindoos. These communities have each their conflicting interests. They may all have a 'richness of all the figures of speech peculiar to themselves,' but a nation is not made by figures of speech, however rich. Empire is the fruit of great deeds, and not of big words; and the least likely of all men to become founders of Empires are men who dream about a mythical past and a chimerical future, without striking a blow to free themselves from the grinding fetters of the present.

"We advise our native would-be Hampdens to drop figures of speech for a while, and take to practically reforming the tyranny under which they live, a tyranny as cruel as ever existed in the world. We speak not of the British Government—which indeed will allow them to talk and write any amount of sentimental treason, not to mention bad logic, bad history, and bad grammar—but of the domestic slavery of caste. You men 'with your ideas as large as your territories,' who look down on England because it is small in geographical extent, will not let one of your people cross the Indian Ocean without proscription. You men of 'toleration, charity, and all-believing simplicity,' will not sit at meat but with men of your own caste, and make slaves of your women. We do not write this in a spirit of insult—God forbid—but in the spirit of earnest remonstrance. We say to these educated natives:—

Act, act, in the living Present,
Heart within and God o'erhead.

"Beware of your besetting faults of dreaminess, inordinate conceit, and love of empty talking. Quit yourselves as men; be strong. Firmly follow in practice what you acknowledge to be right. Tell truth and shame the devil. And tell truth to your own souls; do not palter with your consciences, or remain contented with a phantasmagoria of incoherent opinions, the odds and ends of desultory reading, but ground yourselves in principles such as may stand the several tests of authority, that is, of great teachers, and of actual experience in

life. If you would belong to a nation, you must first make yourselves men. If you would show yourselves really enlightened speak with becoming reverence, not with flippant ingratitude, of the country which has enabled you for the first time to understand the ideas of national life, liberty, law, 'bigotry,' and progress, and which offers to substitute the civilization of the West for your own fossilized institutions. You have enormous advantages over others. Yours has been the royal road to learning. England has raised you at once into the position which we have inherited as heirs of centuries of protracted struggle. Is it too much, then, to ask that you should be modest, patient, resolute, striving earnestly to render yourselves worthy pupils of the nation inhabiting that 'narrow corner of the earth,' that 'precious gem set in the silver sea,' which has filled the whole world with the splendour of its glory, and stamped for itself an imperishable name on the heart of every lover of freedom and progress?"

Vernacular Newspapers.—Numerous papers of the class are now published in the Bengal and Bombay Presidencies. In Bengali there are 3 daily newspapers, one tri-weekly, one bi-weekly, 13 weekly, and 3 fortnightly. From a Government return, it appears that in 1858 there were 22 newspapers published in Urdu and Hindi in the North-West Provinces. Most of them appeared weekly. Bombay has two weekly Urdu newspapers, and a few more are published in other parts of India. In Guzarati 3 daily, 1 tri-weekly, 2 bi-weekly, and eight weekly newspapers are published in Bombay. The Parsees are their principal supporters. They are maintained chiefly for commercial purposes; but one of them is a *Parsee Punch!* Four of the weekly newspapers are published on Sunday—an indication of how little respect the Parsees are disposed to show to Christianity. In Bombay, 2 bi-weekly and 4 weekly newspapers are published in Marathi. Five weekly Marathi newspapers are also published at provincial towns. One is issued fortnightly by the American Mission. There is a weekly newspaper in Indo-Portuguese published in Bombay. The "Benighted" Presidency deserves the title so far as native newspapers are concerned. There are two admirably conducted by the Rev. P. Percival, Professor of Vernacular Literature, Presidency College, one in Tamil the other in Telugu. There do not appear to be any published in either language by natives. The quality and low price of those issued by Mr. Percival rendering competition almost impossible, may partly account for this; but less intellectual activity is doubtless another reason. In Ceylon there is only one Tamil Newspaper, published fortnightly by the Jaffna American Mission.

The *Indian Reformer* does good service by furnishing translations of some of the articles in the Bengali Newspapers. Many of them have already been quoted. The following is a specimen of native critique during the height of the Indigo Question:

THE DREAMING EDITOR.

"When will the editor of the *Hurkaru* give up dreaming? The more decrepid Baboo.....is becoming, the more is the disease of dreaming gaining upon him. What he was, and what he now is,—that thought often disturbs him.

Indigofied as his understanding has been by many years' immersion in the indigo vat, and oppressed with the cares of his present position, it is no wonder, that his bright mind goes wandering into the paths of delusion, that his flightiness has increased, and that, whether by night or by day, he is in a state of perpetual dreaming. The *Bengal Hurkaru* is an old newspaper of the country. Every body believed in the news which it gave. But why is it that it has now lost the favour of the public? Are the proprietors of the *Hurkaru* unwilling to spend money for getting early and correct news? By no means. Their resources seem to be more abundant now than in former days. When Government shut up the *Hurkaru* Press, the old *Hurkaru* felt itself disgraced, for the taking away of which disgrace its proprietors were willing to spend any sum of money. But all that has proved of no avail in the hands of the old man. The decrepid editor commits to paper the hallucinations of his imbecile understanding—and the journal is consequently filled with all sorts of fabrications. How its readers are satisfied with all this, mother Gunga alone knows."—*Bhaskar, 3rd October.*

The following is another quotation given in the *Indian Reformer:*

GRATITUDE TO BRITISH GOVERNMENT.

* * * *

"The question may be asked us, have we been sufficiently recompensed for surrendering our wealth, our homes, and our lives into the hands of British rulers? It is a delicate question. When it is remembered that the birds of the air, though fed in the cage with cream and butter, will, when an opportunity presents itself, fly away rather than remain in their prison house to partake of those delicacies, it is hard to believe that the people of India will for ever continue to be bound by the chains of British dependence. But on the other hand, when we recollect our former condition, what miseries we suffered during the domination of barbarous Mahomedan rulers and compare them with the blessings we now enjoy under the British Government, it would be impossible to withhold from the latter the tribute of our sincere gratitude. It cannot surely be pretended that oppressive as the Income Tax is, the inconvenience to which it subjects us can, for a moment, be compared to the evils endured by our ancestors under the Nawabs who, influenced by lust, ravished the daughters of their subjects and brought ruin upon them. No British Indian ruler, surely, has ever proved so tyrannical as the relentless, cruel and shameless Suraja Dowla who, in order to gratify idle curiosity, used to rip up the wombs of expectant women. The freedom which the inhabitants of all civilized countries enjoy, under the shade of just laws and varied forms of Government, are, in a great measure, enjoyed by us under the sway of Britain. It may be said that we are only celebrating the praises of our British lords, without making any allusion to the evils attendant upon British rule. But it is to be borne in mind that, though, owing to the imbecility of some of our Governors and the cupidity of others, we are subjected to some inconveniences, yet those inconveniences are not of such a nature as to lead us to suppose that our present condition is worse than that under tyrannical Mahomedan rulers. As the article has already become very long, we shall take up our pen to treat of this subject on a future occasion.—*Sajjana-Ranjana, 21st Nov.* 1861.

F. B. Outram, Esq., late Officiating Under-Secretary to Government, North West Provinces, who drew up the brief Report on the

Native Press, thus describes the general character of the vernacular newspapers in North India :

"The most striking characteristics of the Native Press, glancing at the returns and works before Government, seem to be insignificance and puerility, want of tone and latitude of purpose. The few newspapers seem to be satisfied with *excerpta* from European journals, bazar canards, Government notifications, and the movements of Government officials, unprofitable tales, or scraps of mythology, and occasionally, historical or scientific articles, with notices of books."*

English Periodicals.—The following is a list of the English Magazines published in India, as far as the compiler has been able to ascertain :

CALCUTTA.

The Calcutta Review. Quarterly. Publishers, *Lepage & Co.*
Calcutta Christian Intelligencer. Monthly. *Lepage & Co.*
Calcutta Christian Observer. Monthly. Baptist Mission Press.
The Oriental Baptist. Monthly. Baptist Mission Press.
Journal of the Asiatic Society of Bengal. Quarterly.
Journal of the Agricultural and Horticultural Society of India.
Mookerjee's Magazine. Monthly.
Annals of Indian Administration. Quarterly. Serampore.

BOMBAY.

Oriental Christian Spectator. Edited by Rev. Dr. Wilson. Monthly.
Chesson and Woodhall's Miscellany. Monthly. *Chesson & Woodhall.*
Elphinstone School Paper. Monthly.
The Literary Friend. Monthly.
Journal of Medical and Physical Science. Occasionally.
Transactions of Bombay Branch of the Asiatic Society. Occasionally.
Transactions of Bombay Geographical Society. Occasionally.

MADRAS.

Madras Church Missionary Record. Monthly. *Office of C. M. Society.*
Madras Native Herald. Monthly. Free Church Mission House.
Madras Journal of Education. Monthly. *Graves & Co.*
The Indian Watchman. Monthly. *Gantz Brothers.*
Transactions of the Madras Literary Society. Quarterly.
Madras Journal of Medical Science.

KAMPTEE.

News of the Churches in India. (Occasionally.)

BANGALORE.

The Harvest Field. Monthly. Wesleyan Mission.

CEYLON.

Missionary Gleanings. Monthly. *Kandy Industrial School.*
Ceylon Church Missionary Record. Quarterly. Rev. C. C. Fenn.
Journal of Ceylon Branch of the Asiatic Society. Occasionally.

* Selections from Records of Government, N. W. P. Part XXXIII. P. 43.

Two of the periodicals, *Mookerjee's Magazine* and the *Literary Friend,* are conducted by Natives.

English Books.—The want of any medium like "The Publisher's Circular," renders it very difficult to furnish any list of English books published in India.* The following are some of the more important which have appeared during the year:

"DIALOGUES ON THE HINDU PHILOSOPHY, comprising the Nyáya, the Sankhya, the Vedant; to which is added a Discussion of authority of the Vedas. By Rev. K. M. Banerjea, Second Professor of Bishop's College, Calcutta.

The nature of this very valuable and original work will be best explained by the first two paragraphs of the Preface:

"The objects aimed at in the following dialogues are, first, to give a correct and authentic statement of the doctrines of Hindu Philosophy, and *secondly,* to suggest such modes of dealing with them as may prove most effective to the Hindu mind.

"Our first object we have attempted to ensure by citing the original authorities, and letting the old Rishis speak for themselves. The second we have endeavoured to attain by availing ourselves in some measure of the arguments which advocates of contending Schools have used against each other. We have thus impressed Kanáda, Kapîla, Rámánuja, to do battle for us against the Vedant, and taken advantage of Sankarácháryás powerful battery against the Nyáya and the Sánkhya."

Publishers: Thacker, Spink and Co. Calcutta; J Hill, Allahabad; J. Higginbotham. Madras; Thacker, Vining and Co. Bombay; Williams & Norgate, London.

SELECT TRACTS PUBLISHED IN INDIA. English translations of some of the best Vernacular Tracts; with an introduction containing a list of the Tracts published in the various languages of India. On sale at the Depositories of the Principal Tract Societies in India and Ceylon.

REMARKS ON NATIVE EDUCATION IN INDIA, in a psychological point of view, by Dr. S. G. Chuckerbutty, Calcutta.

THE PENAL CODE. With a Commentary by J. D. Mayne, Esq., Professor of Law, Presidency College, Madras.

"Besides comment, Mr. Mayne has added specimen forms of the mode in which indictments should be drawn up, under the sections of the Act which are likely to be most commonly violated."—*Madras Times.*

MEDICAL HINTS. Adapted to the European Constitution in India, by G. Y. Hunter, Esq, Bombay Medical Service.

SYNOPSIS OF THE PRINCIPLES AND PRACTICE OF MEDICINE. By Messrs. Barrow and Davis. *Gantz Brothers.* Madras.

THE CAVES OF KARLA. Illustrated in a series of Photographs by

* The compiler will be happy to insert in future issues the titles of English books published in India during each year, if the requisite information be forwarded to him.

W. Johnson, M. L. P. S. with Descriptive and Historical Remarks by John Wilson, D. D. F. R. S. Bombay.

CHALK FOSSILS OF SOUTH INDIA. The Fossil Cephalopoda of the Cretaceous Rocks of Southern India, by H. F. Blandford, Geological Survey of India, Calcutta. Printed for the Government of India.

Vernacular Books.—At present it is impossible to ascertain the number and character of the books issued from the Native Presses, except by personal inquiry at each establishment, and even this does not ensure complete accuracy. It is most desirable that every Press in India, should be compelled to furnish two copies of each work published, one to Government, the other to the University of the Presidency. As some return, as well as for general information, an annual list might be issued by Government in the form of a supplement to the *Gazette*, containing the titles, sizes, and prices of the books, with the names of the publishers. This might be done at a trifling expense. It would be greatly preferable, however, as proposed to the Government of India by the Rev. J. Long,* that an Examiner of Vernacular Literature should be appointed in each Presidency, to submit periodical reports of the statistics and character of the Native Press, with translations of articles of importance in a political point of view.

The Bengali Press displays the greatest activity. The progress is very marked during the last forty years. The *Friend of India*, No. I. Quarterly Series, published in 1820, gives a list, with no small satisfaction of 27 Bengali books, issued from the Native Presses during the previous ten years. "Fifteen thousand volumes printed and sold among the Natives within the last ten years, a phenomenon to which the country has been a stranger since the formation of the first, the incommunicable letters of the Vedas."

"In 1820," says the Rev. J. Long, "there were 30 Bengali books published on the following subjects, 5 on Krishna, 2 on Vishnu, 4 on Durga, 3 tales, 5 obscene, with single works on dreams, music, astrology, medicine, Rammohun's translations and Almanacs. From 1822 to 1826 appeared 28 works, all with three exceptions mythology or fiction. Matters proceeded in this train till about 1850, when the tide turned in favour of useful works."

In 1832 fifty new works were published. Mr. Long gives the following list of books published for *sale* in Calcutta during 1857, arranged according to subjects.†

	No. of Books.	*No. of Copies.*
Almanacs	19	136,000
Biography and History	15	20,150
Christian	8	9,950
Dramatic	8	5,250

* A previous proposal made by Mr. Long and recommended by the Bengal Government, that £300 a year should be granted for an Examiner and establishment was "disallowed as being extravagant" by the Supreme Government of India.

† Selections from Records of the Bengal Government, No. XXXII. p. VIII.

	No. of Books.	*No. of Copies.*
Educational	46	145,300
Erotic	13	14,250
Fiction	28	33,050
Law	5	4,000
Miscellaneous	12	18,370
Mythology and Hinduism	85	96,150
Moral Tales and Ethics	19	39,700
Musulman Bengali	23	24,600
Natural Sciences	9	12,250
Newspapers	6	2,950
Periodicals	12	8,000
Sanskrit—Bengali	14	15,000
	322	571,670

In addition to the above, 76,950 publications were printed by Christians and 7,750 by Hindus, for gratuitous circulation. In 1857 there were about 40 Native Presses in Calcutta.

"Every day almost a new volume, whether in prose or verse," says the *Indian Reformer*, "issues from the vernacular press, and Bengali authors are already numbered by hundreds." The works are said to be marked by "poverty of thought, meanness of conception, and effeminacy of style. Every man who can write a decent letter publishes a book; and the man who can versify in jingling rhyme sets himself up as a poet."

A considerable number of books are published by Bengali pundits, who endeavour to push their circulation from pecuniary motives. These have made their way to a large extent even into Christian Schools. Prepared by orthodox Hindus, Vedantists, or men without any fixed religious principles, the morality inculcated is very low. In some which have the largest circulation there is no reference to God; but a child is told to behave in such and such a manner, or others will be informed of his conduct, and no one will speak to him. Another work is an imitation of "Phulmani and Karuna" by the late Mrs. Mullens. An attempt is made to copy the character of the heroine, omitting all reference to her Christianity. Any alleged superiority of style is very poor compensation for the absence of Christian sentiment.

Between Calcutta and Peshawar lithographic presses are to be found in every large town, and great numbers of books are printed. A literature is springing up in Hindi and Urdu. Formerly both languages were utterly despised, the Hindu caring only for Sanskrit, and the Muhammadan for Persian. Publications in the latter language have, however, still a large circulation, especially in the Punjab. Many of them are said to be very objectionable—the worst pieces of Byron being "purity itself" compared with them. The American Presbyterian Mission commenced an expurgated series; but the cheaper editions sold by the natives are in general use.

Punjabi is the language of common life in the Punjab. Urdu and Hindi are alone used in Government offices and taught in Government Schools. Still, Punjabi books, in Persian character, are published in large numbers by the people themselves.

The native press in the Bombay Presidency is active, but no returns, so far as the compiler can ascertain, have been published. In 1855 one hundred and fifty different works in Tamil, Telugu, Hindustani, and Persian, were printed by 32 Native Presses in Madras.

SCRIPTURES.

The following copies of the Scriptures were printed during 1861.

Society.	*Language.*	*Title.*	*Copies.*
Calcutta Bible Society.	BENGALI.	Bible.	750
do.	do.	Old Testament.	1,250
do.	do.	Psalms.	5,000
do.	do.	Proverbs.	10,000
			17,000
do.	NEPALESE.	Luke and Acts.	500
do.	PWO KAREN.	Psalms, Daniel and Jonah.	1,000
do.	HINDI.	Proverbs.	5,000
North India Bible Society.	do.	Genesis, Exodus 1—XX.	2,000
do.	do.	Psalms and Proverbs.	2,000
do.	do.	Isaiah. Jer. XX. chapters. Daniel.	2,000
American Bible Society.	do.	Matthew.	6,000
do.	do.	Luke.	6,000
			23,000
Bible Translation Society.	URDU.	Luke and Acts.	2,000
North India Bible Society.	PUNJABI.	John.	5,000
do.	do.	Acts.	5,000
American Bible Society.	do.	Luke.	5,000
			15,000
Bombay Bible Society.	GUZARATI.	Old Testament.	(?) 2000
do.	MARATHI (Romanized)	John.	500
Madras Bible Society.	TELUGU.	Exodus.	3,000
do.	do.	Psalms.	3,000
do.	do.	Mark.	10,000
do,	do.	Luke.	5,000
do.	do.	John.	5,000
			26,000
do.	TAMIL.	Bible 8vo.	4,000
do.	do.	Luke, Acts, Romans,	5,000
do.	do.	Proverbs.	5,000
Jaffna Bible Society.	do.	Psalms.	1,000
do.	do,	Mark.	2,000
			17,000
Colombo Bible Society.	SINGHALESE.	Bible.	(?) 3,000

It will be seen from the above, that 7,750 Bibles, 3,250 Old Testaments, and 94,000 Portions of Scripture, were printed during the year. Total 105,000.

BIBLE SOCIETIES IN INDIA AND CEYLON.

	Subscriptions.	Sales.	Expenditure.	No Printed.	No.‡ Circulated.
	£	£	£		
Calcutta Bible Society...	477	395	983	23,500	29,288
Bible Translation Society.	*	*	*	2,000	13,400
North India Bible Society.	517	191	1,222	16,000	22,751
American Bible Society...	*	*	*	17,000	981
Bombay do.	342	187	863	2,500 ?	7,935
Madras do.	1025	217	3006	45,000	52,091
Jaffna do.	43	5	113	3,000	4,806
Colombo do.	*	*	*	3,000 ?	2,317†
Kandy do.	33	22	79	0	3,475
				105,000	137,044

The Calcutta Bible Society has published for the first time a complete edition of the Bengali Scriptures in one volume 8vo. The Tamil Bible 16mo. is the smallest Indian version yet printed.

The manuscript of the translation of the New Testament into Pushto, the language of the Afghans, was finished during the year. The printing is progressing, though somewhat slowly.

Circulation.—The Scriptures are circulated in India chiefly by the Agents of the Missionary Societies. Other means, however, are also employed.

COLPORTAGE.—The most extensive system of Colportage is that carried on by the Madras Bible Society, under the superintendence of Mr. T. Hedger, Trichinopoly. 17 Colporteurs during the year visited 64,943 houses ; 1,933 Scripture portions were given gratuitously, and 9,311 were sold, realising Rs. 422-14-3. The Calcutta Bible Society employed 5 Colporteurs in Bengal, during the year ; and eight special Colporteurs were engaged during the last cold season to go over the long deserted districts lying to the North and South of the Ganges in North-East Bengal. Numerous grants of money and Scriptures were made to Misssionaries travelling among the villages, and outlying districts of the country.

The North India Bible Society employed three Colporteurs in the North-West Provinces, and one in the Punjab, in addition to which book-shops were opened at Allahabad and Benares. At

* No Returns. † During 1860.

‡ Books are in some cases entered twice under this head, first as issued by the Society which publishes them, and secondly by another Society which actually places them in the hands of the people.

Lahore the proportion of the readers of the different characters appeared to be Persian, 3, Punjabi, 2, Hindi, 1.

Six Colporteurs were employed by the Bombay Bible Society, and eight Catechists of the American Board of Missions were taken into temporary employ. An agent was sent to the Coast of Arabia. Two Colporteurs in Bombay sold during the year 691 copies of the Scriptures,

Seven agents employed for longer or shorter periods by the Jaffna Bible Society, visited 10,823 houses, gave away 2755 portions of Scripture and sold 1439.

SALE OF SCRIPTURES.—The last Report of the Baptist Mission in India contains a graphic description of the mode of selling the Scriptures, from the journal of the Rev. J. Evans of Delhi :

"We take our stand under a tree in the midst of the melā. Mr. Williams begins to speak and his powerful voice soon attracts the attention of the crowd now rushing down to the temples. A large assembly is soon collected. The preacher grows more and more earnest and pressing in his appeals, and the people begin to feel an interest in the truth. The first preaching ceases, and the sale of books commences. 'A gospel for one anna ($1\frac{1}{2}d.$) and a tract for one pice,' ($\frac{1}{8}d.$) is the cry, again and again, but no one comes forward to buy.

"Yet we persevere, and after a few more explanations and exhortations, one more courageous than the rest, resolves to buy a book at any rate, and now the example having been set, the more timid begin to gather courage. The knots from the turbans and cloths are soon untied, and the cry on all sides is 'give to me, give to me.' The sale is over,—several of those present leave, and new comers take their place. Mr. Gregson stands up to preach,—the crowd is all attention,—the sin and folly of idolatry are exposed, and the people are urged to flee to Christ, the only Saviour.

"Preaching the Gospel is again over,—and selling gospels again begins. The old cry is repeated 'A gospel for one anna.' A few more books go, and then good old Thakur Dass of Chitaura tells his countrymen of the Saviour he has found. He is perfect in the village dialect, and the poor hear him gladly He chants and sings the praises of Jesus, till the people are evidently moved ; then he closes with a homely appeal,—and again up go the books. Some 18 or 20 are again disposed of, and then the seller turns preacher.

"The crowd is by this time immense,—a tobacco-seller close by begins to fear that the crowd will completely blockade his stall, and shut out his purchasers. It is soon so,—and he grows angry and clamorous with the people, who tell him that they are standing on the high way, which is free for all. He appeals to me, and says his loss will be very great. Taking out a handful of the pice I had received for the books, I asked him to take a full and fair compensation for his loss, as we would not have him suffer by our preaching, but the poor trader is quite taken aback, and modestly refusing the money says; 'You have conquered me ; go on.'

"Preaching being over, the sale again goes on, several gospels and tracts are again sold,—a closing address is given, and, it being now 11 o'clock, we return to our tent to breakfast."

In the following extract Mr. Gregson gives the actual result of the experiment in his district, with the expression of his opinion on this new method of putting the Scriptures into circulation.

"Not the least hopeful circumstance," he observes, "connected with our

labours during the past year, is found in the large number of Scriptures and tracts which have been sold. Wherever we go, after preaching, we make a practice of offering Scriptures and religious tracts for sale at a reduced price: Gospels at one anna, tracts at one pice, and larger books in proportion. At the Buteshwár melá, a large number were sold, and also during the tour through Rohilcund, &c. Altogether 400 to 500 gospels and 1,500 religious tracts, besides a few larger works, have been sold and dispersed over a vast tract of country, penetrating doubtless into hundreds of villages which the living preacher has never entered."

CIRCULATION IN THE INTERIOR OF CEYLON.—In 1858 a proposal was made by the Kandy Bible Society to give a gospel to every family in the Central Province of Ceylon of which some member was able to read. During the last three years 12,000 copies of the gospel of St. John have been circulated, chiefly by means of the Itinerating Mission of the Church Missionary Society.

BIBLE MEETINGS.—The Report of the Jaffna Bible Society contains the following passage:

"In 1860 a series of Bible meetings in the vernacular was held in different parts of the Province. The blessings attending these efforts were so manifest that your Committee felt called upon in the providence of God to repeat them in certain localities, and to extend their influence as far as possible, to other villages. Accordingly, during the year now under review similar meetings were held and the results were highly satisfactory. On 17 different occasions representatives of the Committee were present, and it is estimated that their addresses were listened to by 3500 or 4000 people. At many of these gatherings a very deep interest was manifested on the part of the hearers, while the speakers dwelt upon the nature of the Holy Scriptures, the evidences of their divine origin, the means employed for their distribution, and other kindred subjects. Important information has thus been imparted respecting the inspired Word, and the way has been prepared for many to become personally acquainted with its saving truths. In the audiences gathered on these occasions there have been representatives from the different religionists of the community. Christians, Heathens, and Romanists have been present, and while the one great theme of remark has been the Bible, such phases of the subject have been introduced as are specially adapted to the intellectual and spiritual condition of the hearers."

CIRCULATION AMONG RESPECTABLE NATIVES.—The Rev. J. H. Orbison, Rawal Pindi, adopted the following plan:

"A number of the Bible Society's publications were carefully folded up, and addressed to the more respectable and intelligent Natives, to whom they were sent as presents, in the hope that thus the truth might reach some who were otherwise inaccessible. These were all received with thanks except in one instance. The boys in the Mission School entered heartily into the work of giving the addresses, and pointing out the residences of those to whom the Scriptures were sent, not omitting their own friends in the distribution. Some Natives who had been overlooked came or sent to the Mission House, requesting that they also might be supplied with copies of the Scriptures. A great demand for books was soon manifested, people came from the city and from the surrounding villages. It was then deemed advisable to send Native assistants with

boxes of books and tracts into the Sudder and Regimental Bazaars and other quarters of the city. In these various ways a greater distribution of the Word of God had been made in Rawal Pindi in 1861 than in any former year."*

HEBREW BIBLES.—Two hundred Hebrew Bibles, forwarded by Mr. Lœwenthal, of Peshawar, to Bokhara, were eagerly purchased by the Jews. The Hebrew Scriptures now received in Bokhara by way of India almost entirely supersede those formerly obtained by the route of Leghorn and Trebizond: and it is hoped that the New Testament may be introduced by the same route into the same dark localities.†

DISTRIBUTION BY A LAYMAN.—The Report of the Bombay Tract Society contains two letters from an Agent employed on the Great Indian Peninsula Railway, which show that much may be done even under disadvantageous circumstances. The following are two extracts:

"Several times, without knowing a word hardly of the language, I have been permitted to distribute 20 or 30 books or parts of the New Testament in the course of two or three hours, and in about as many villages, and with but very few exceptions have been well received. In some places that had evidently been visited by Missionaries, the people gathered quickly in large numbers, not so much to get books as to hear the so-called Padre. My utter ignorance of the language, of course, prevented my saying a word, and I confess it was a hard struggle to remain perfectly silent on a subject I would most gladly have spoken, and evidently a subject these poor people were most anxious to hear about.

"In one of my tours as I was speaking to a European and handing to him a New Testament and some English Tracts, a native came, to whom I also gave a couple of tracts, and was told that a person living in the neighbourhood would be much pleased to have a book. He was called, and, in the meanwhile, the Englishman told me that regularly every evening some five or six persons met in this poor man's hut to listen to his reading part of a book he had had before his coming to that neighbourhood. This person then came near, and I both recognized him, and the well-fingered book he held, the Marathi New Testament, which several months ago I had given him. This book had silently worked its way apparently in the heart of this man, and, we may hope, influenced for good many of his daily hearers: he received greedily three of the little books I had to offer. This little incident gave me great pleasure, and, I hope, went a great way towards driving out of me the false shame and cowardice, that more or less, has ever been with me, in my feeble attempts to speak of my Saviour."

Suggestions by the Bombay Committee.—A Circular was issued by the Committee of the Bombay Bible Society inviting suggestions for increasing the circulation of the Scriptures. The following regulations were afterwards drawn up:

"I. That when the Scriptures in the Native languages are wanted for sale by colporteurs not in the service of the Bible Society, but directed by a Missionary or other Minister, they shall be furnished to them on the same terms on which they are granted to Missionaries themselves, as by the 4th and 5th Reg-

* Report of North India Bible Society for 1861. P. 3.
† Report of Calcutta Bible Society for 1861. P. 7.

ulations* for grants and sales of Scriptures, it being understood that the Society pays no part of the colporteur's salary, and bears no part of the expense of carriage.

II. That grants of the Holy Scriptures, in whole, or in part, be made to villages, care being taken to obtain some guarantee, if possible, for their safe delivery and custody.

III. That there be a systematic visitation by the colporteurs of all the Government English and Vernacular Schools in the Presidency, the Testament to be offered at two annas.

IV. That the Missionaries, Chaplains, and other Ministers of the Gospel be authorised to give gratis a copy of the Old and New Testament Scriptures in the Vernacular to Native inquirers and visitors likely to make a profitable use of them.

V. That subscribers to the Society be allowed to purchase copies of the scriptures, if intended for distribution, at the price at which they are sold to Natives in the Vernacular languages.

VI. That it be suggested to the lay Members and friends of the Society that they may render great service to the circulation of the Bible by distributing it amongst their influential Native friends and acquaintances.

VII. That colporteurs be authorised to present a copy of the Bible or Testament to the accountant or Headman of each village.

VIII. That Native shops be allowed to purchase Bibles for sale at 25 per cent. discount; or on commission 15 per cent.

IX. That immediate measures be taken by the Secretaries to carry into effect the arrangements in regard to colportage with a view to increased Bible circulation.

X. That aid will be afforded to Missionaries making tours with the object of circulating the Holy Scriptures.

Opinion of a Native Newspaper.—The following extract is from the *Bombay Guardian*:

"Another native journal, the *Rast Gofter*, was pleased to make some remarks upon the addresses delivered at the annual meeting of the (Bombay) Bible Society. Its attention was particularly drawn to the fact that the speakers gave expression to the sense entertained by the friends of the Society of the need of a special outpouring of the Holy Spirit. Our contemporary understands that this is a virtual confession of failure. Christians have tried to circulate the Scriptures, and have not succeeded. Baffled in all their attempts and at their wit's end, nothing remains for them but to give themselves to prayer for some special help from on high. The Bible of itself is not able to make its way; it has sustained an inglorious defeat; and in the absence of every other alternative, there remains nothing but prayer for the Holy Spirit. Christians will smile at this mode of representing their state of mind; although there is something saddening in the thought that those who profess to guide the reading class of the natives, should be so ignorant of the Scriptures which they assail, as these representations show them to be."

Proposal of Rev. W. Arthur.—At the annual meeting of the British and Foreign Bible Society, the Rev. W. Arthur made the

* "Regulation 4. No person getting supplies according to the preceding Regulation, should give a book gratis if he can sell it; and if he do give it gratis, it should be given only to a person who is likely to read it.

5. Missionaries may have supplies gratis when they go out on their own tours, provided they bear the expense of carriage, and also conform to the 4th Regulation. The money which Missionaries realise by the sale of Scriptures is expected to cover expense of carriage."

following remarks with respect to the circulation of the Scriptures in India:

"It is now more than twelve years since on this platform I deliberately proposed to this Society a certain enterprise, namely, that it should set forth on the continent of India, at its termination, Cape Comorin, and say, by the blessing of God we will carry the word of life to every village in India where there is a man who can read it. If that enterprise had then been entered upon, as it might have been, hundreds and thousands of British subjects who are lying in their graves to-day might have read God's Word before they died. There are many whitening and turning into skeletons in the North-West Provinces, having been sent by starvation to an early grave, who, if my suggestion had been adopted, might have heard before their departure something about the bread which does not perish, something about the life which does not pass away. I know that the neglect of the suggestion is not altogether the fault of England. That suggestion has been positively opposed in India, opposed by missionary, and opposed, forsooth, on the ground that it was not desirable to send the Bible if you could not send the missionary. I should be the last man in the world to try to divide the two. Would to God that there could be given to every village in the Queen's dominions a preacher, a school, and a Bible; but if I cannot give the three, let me give one. Let me send the Bible. If you had undertaken this a dozen years ago, you would by this time have done much towards sending the Bible to every village in India, and within thirty years of our generation it would have been given to every village in India. As to finding the preacher, that you cannot do, whereas if you send the Bible it will raise up preachers. In reading the history of missionary stations in India, it is perfectly marvellous to find in how many cases the first converts, of the most distinguished converts, have been brought to seek missionaries by reading books at a distance. I remember that in one of our great fields of labour a missionary said to a brother of mine who was advocating the general spread of the Word of God, 'There are many portions of Scripture which are really hardly fit to be given away promiscuously among the heathen. For instance, if an heathen were to open the Book of Matthew, he would find it beginning with a long list of foreign names, and what good could that possibly do him?' It is upon such grounds as that that this object is opposed. The same missionary said that the Sermon on the Mount was rather too Jewish to be given to a heathen. My brother went to a Brahmin who had never seen the Scriptures, and said, 'I have a little Book which I should like you to read,' and he gave the Brahmin a copy of the Sermon on the the Mount. In a few days the Brahmin returned the book, and said, 'If you have that book you do not want the Shaster or the Koran. You have it all there.' My Lord, I have the greatest faith in the Old Bible, God's holy World. Men may tell me, if they like, in "Essays and Reviews," that there is no inspiration in it, that there is no agreement in it. But I am not moved. When your Lordship was speaking from your heart, and pouring out your feelings on that subject, a man might have come to me and said, 'There is neither breath nor blood in that man,' and urged a great many arguments in proof of that assertion. I might not, perhaps, have answered his arguments, but could have said, 'There is the living man doing a living man's work.' In like manner I say 'There is the glorious Old Bible, and it has breath in it and it has blood in it. The breath is the Spirit of the Eternal, and the blood is the blood of God manifest in the flesh.' And men may speak if they please, but that book stands before us as the Word of God and the word of life for all nations. I say, give that book to every village in India. Although generations

might pass over without any effects which you or I could chronicle, yet, when the day has dawned upon a heathen village, when a strange man comes over the hill side, and enters into the gates, and looks out for a place in the village, and sits down, and opens a strange book,—from the time that he begins to read the word of the Lord Jesus Christ, which had not been sounded in the village before, and then looking at a Brahmin, says, 'You can read: this is the true Shaster; this is the Word of the living God; take it, and keep it, and read, and it will show you the way to heaven,'—if I saw a generation pass, and no Christian spring up in the village, I should still say that a new state of things had begun in that village from that moment. Send the Bible everywhere, and do not let us hear the miserable talk about some copies being wasted and some being torn. I cannot endure to hear men speak as if the Word of God had been sufficiently spread, just because there are a few thousand copies in the towns and villages of India. Why, I remember hearing an able and intelligent man saying in effect that he believed the circulation of the Bible in the Bombay Presidency was almost as large as it could well be expected to be. I put to him the awkward question, 'How much was it last year?' and he replied that he did not exactly know. My lord, it was just 5,000 copies. Five thousand copies a year, in a Presidency containing seventeen millions of people! I have no doubt that some copies which are circulated will be wasted, that some will be burned, and that some will be thrown away or unused. But the Sower, who was the Son of man, never said, 'Sow, but take care that you cast the seed in no rocky place; take care that you do not let it drop among thorns; take care that all the seed that you deposit shall be deposited on good ground, well prepared beforehand.' No, no! He said we are to go forth and sow in all directions; we are to sow here, there, and everywhere, right and left, on the wayside, on the rocky mountain, and wherever we can find a place for the reception of the seed."

General Christian Literature.

Tract Societies and Branches of the Christian Vernacular Education Society are the principal Agencies which supply Christian Literature, exclusive of the Scriptures. Some Missions issue Vernacular Publications occasionally, and there are a few private labourers in the cause. The following statements give the principal statistics:

Tract Societies in India and Ceylon.

	Subscriptions.	Sales.	Total Income.†	Expenditure.	No. Printed.	No. Circulated.‡
	£	£	£	£		
Calcutta Tract Society,.....	358	756	1044	1019	159,600	84,263
North India Tract Society,	137	260	498	633	4,000	*
Bombay do.	362	330	884	874	40,400	32,460
Gujarat do.	51	32	85	121	24,000	11,786
Vizagapatam do.	6	7	51	45	17,500	11,276
Madras do.	166	293	463	573	261,000	152,225
Bangalore do.	*	*	*	*	46,000	*
South Travancore do.	*	*	70	*	51,250	51,250
Jaffna do.	16	46	107	107	...	24,965
					603,750	

† Exclusive of Balances. * No Returns.
‡ Exclusive of English Tracts received from England.

Branches of the Christian Vernacular Education Society.

	Subscriptions.	*Sales.*	*Total Income.*	*Expenditure.*	*Printed.*	*Circulated.*
Madras,	157	887	1045	1035	121,350	121,900
Bengal,	45	10	55	39	35,048	26,470
Bombay,	141	21	162	147	22,250	12,136
Ceylon,	188	197	385	322	75,250	61,353
	£531	£1115	£1647	£1543	253,898	221,859

Publications.

Publishers.	*Languages.*	*Printed.*	*Circulated.*
Calcutta Tract Society.	BENGALI.	138,100	54,614
Bengal Branch C. Vernacular Education Society.	do.	35,048	26,470
		173,148	81,084
Orissa Baptist Mission,	ORIYA.	42,500	*
North India Tract Society,	URDU.	4,000	*
Loodhiana Mission,	do.	20,500	4,200
Bombay Tract Society,	do.	2,000	1,738
		26,500	
Loodhiana Mission,	HINDI.	9,500	2,117
do.	PUNJABI.	11,000	6,172
Gujarat Tract Society,	GUJARATI.	24,000	11,786
Bombay Tract Society,	do.	2,000	5,371
		26,000	17,157
Bombay Tract Society,	MARATHI.	35,000	25,338
do. C. Vernacular Education Society,	do.	22,500	12,136
		57,500	37,574
Bombay Tract Society,	PORTUGUESE.	1,000	66
Vizagapatam Tract Society,	TELUGU.	17,500	11,276
Madras do.	do.	35,000	5,805
Madras C. Vernacular Education Society,	do.	2,500	2,588
		55,000	19,669
Bangalore Tract Society,	CANARESE.	46,000	*
Madras C. Vernacular Education Society.	do.	1,000	7,000
German Mission,	do.	1,100	*
		48,000	
German Mission,	MALAYALIM.	5,350	*
Church Mission,	do.	*	*
Madras C. Vernacular Education Society.	do.	2,000	*
Madras Tract Society,	TAMIL.	226,000	140,320
do. C. Vernacular Education Society.	do.	80,100	73,711
South Travancore Tract Society,	do.	51,250	*
Jaffna Tract Society.	do.		24,965
		357,350	
Ceylon C. Vernacular Education Society,	SINGHALESE.	75,250	61,352
		890,098	

* No Returns.

It will be seen that Tamil Publications, 357,350 in number, form upwards of one-third of the whole; Bengali Publications, 173,148, about one-fifth. There has been a large increase during the year in the number of publications in these two languages.

Calcutta Tract Society.	Bengali publications	1860	79,245	1861	138,100
Madras do.	Tamil do.	do.	15,000	do.	226,000
			94,245		364,100

Including the Scriptures, about one million Christian publications were printed during 1861. This is about one to 200 of the population. It should, however, be remembered that only a small proportion of the people can read. Official inquiry in the province of Mysore gave 2¾ as the percentage of readers. The Report of the Bombay Tract Society estimates the proportion of readers in that Presidency at 2½ per cent. In the Nagpore district it is said to be considerably under one per cent. of the population. The last Report of the Calcutta Bible Society says "Among the forty millions of Bengal and Behar, not more than five or six persons in every hundred are able to read the Scriptures in a manner intelligible to themselves, except in a few exceptional localities, like our great towns." Perhaps 4 per cent. may be taken as the average. This would give 8 millions of readers. The proportion of books printed to readers would therefore be one to eight.

It is satisfactory that a knowledge of reading is extending. The proportion of readers is much higher among Native Christians. In the Madura American Mission, (the only one which gives full details under this head) it amounts to 17 per cent. About one-third of the adults can read.

Historical Tracts.—The Rev. D. Fenn, Itinerating Mission, North Tinnevelly, makes the following suggestion:

"It seems to me that tracts drawn up in the style of Tamil tales, for which, of course, the histories of the Old and New Testaments would furnish ample material, and this done by sensible Native Christians, and with a view to the heathen, would be more likely to be read and sought after, than most of our present tracts. The tracts in the Children's series, above alluded to, approach, nearer than most, to what I mean. For it is not merely the scarcity of readers, that is so serious a hindrance to the tract distribution, but even more, the absence in the native heathen mind of all love of reading anything except that it has the rhythm and sing-song of native poetry, or the absurdities and indecencies of Native stories. The love of rhythm and poetry has been drawn into the service of Christianity by tract writers; why should not a similar attempt be made with the love of tales and stories?"*

Placards.—The Rev. E. Webb, Madura Mission, thus makes use of them: "Mr. Hunt, of the American Press, has prepared some placards of large size, printed in type, an inch or so in length, containing an important truth in Scripture words. I have had these pasted about the town, and along the roads, hung up in the verandah

* Report of Madras Tract Society for 1861. p. 44.

of the Mission bungalow and in all the village Churches and School-rooms. They are so large and plain that he who runs may read."

It may be mentioned that king Asoka, the zealous propagator of Buddhism in India, employed similar means. Inscriptions, cut in stone, were erected in public places, making known the leading doctrines and commands of that system. The late Mr. Robert Tucker, killed at Futtehpore, set up two tablets, one containing the ten Commandments, the other passages from the New Testament.

Curious Inference.—The students attending the Nagercoil Mission Seminary, Travancore, circulate tracts. The following incident is mentioned in their journals:

"The tracts we distributed this day were mostly nice hand-bills, containing brief advices about the way of salvation. One having noticed this, came to us and said, 'To-day I have seen that Christianity is declining!' 'How?' we asked. He answered, 'To this time you were giving us large books, now you have begun to bring books of single leaves. It seems to me that the white people are short of money. No doubt then their religion will soon come to an end."

Book-Shops.—The number of these is gradually increasing. The sales at first are very small; but when continued for a time in favorable localities, they well repay the outlay. The Committee of the Calcutta Tract Society have made arrangements with the Calcutta Bible Association to open a stall for the sale of religious books and Bibles at the principal railway station.

In some cases ordinary shop-keepers have been induced to sell Christian books. The Rev. R. Montgomery, Surat, in the last Report of the Gujarat Tract Society says,

"A shopkeeper in the city has begun to keep some of the Society's publications for sale in his shop; and in little more than two months realised Rs. 7-6-4 by this branch of his business. Of this sum Rs. 4-10-10 were paid to the Society, and the remainder allowed, in accordance with its rules, to the salesman. Some other non-Christian parties also have at various times invested small sums in tracts with the view of retailing them; and I trust this kind of agency may yet increase, so as to supply in some degree the want of colporteurs which we have still to deplore."

Colportage.—This agency is more aggressive, and consequently more valuable than book-shops, though the latter have also their advantages. Christian books should be taken to the doors of the people. It is, however, to be regretted that it is yet employed only to a very limited extent, and in several cases has been abandoned after a short trial. In one point of view, indeed, it may seem a poor return to realise ten shillings from sales at an expense of twice that amount. But it may be regarded in another light. At an expense of one pound, perhaps 500 Christian publications may be circulated among as many heathen families; and having been paid for, they will undoubtedly be read and valued. More hopes may be enter-

tained of good resulting even from a limited amount sold, than from a large gratuitous distribution.

The selling system has been employed with most success in the Bombay Presidency and Ceylon. This has partly arisen from a more uniform practice. It was tried for some years in the Madras Presidency; but was eventually given up. It is impossible for it to succeed while some Missionaries sell and others give away gratuitously. The Madras *Church Missionary Record* contains the following passage from the Journal of a Missionary in North Tinnevelly:

"A man asked for a book to read. I said I have some books which I sold for four pie (⅓*d*) each." "If I went to Tirunnugalum," he replied, "I will get a man's load of books for nothing; why should I buy them here for money?"

The following notices of circulation of books by sale may be given.

The Rev. S. Hislop, Nagpore, writes,

"Vernacular works are sold by this Mission in three ways:- 1st, on tours by a colporteur; 2nd, on tours by the Missionaries; and 3rd, at the Mission House. In the two latter of these modes a considerable number are disposed of, and I am glad to perceive that every year applications, especially at the Depôt, are on the increase. But it is chiefly through the colporteur that the work is carried on. In the monsoon, through the streets of our city, and at other seasons to great distances around, Apaya travels with his precious wares, and, as he opens them to public inspection, he seeks to open up and recommend their contents to the acceptance of all. In those ways about 3000 tracts have been sold during the last year, realising Rs. 140. Many more might have been put into circulation, were it not for the paucity of readers, and the extreme ignorance that prevails in this part of India."*

The Rev. C. Harding, in a tour through the Sholapore District, sold by means of booksellers nearly 7000 books and tracts. On a second visit he was much encouraged to find that an interest had been awakened in some minds by reading the books and by conversation.

It is a good plan for a colporteur to go first to the Schools in a town. The following extract is from the Journal of a colporteur employed in Mysore:

"Dasalakunta. In the morning went to the School, and as soon as I showed my books, the boys eagerly purchased. The Schoolmaster also bought a copy of Psalms, Proverbs, and several Tracts. I then went from house to house." —*Harvest Field, Feb.* 1862.

In Ceylon, 20,936 Vernacular Publications of the Christian Vernacular Education Society were sold, chiefly by book hawkers, during 1861. The proceeds amounted to £112.

Circulation by Private Christians.—The last Report of the Calcutta Tract Society has the following remarks on this subject:—

* Report of Bombay Tract Society for 1861. p. 8.

"Hitherto in this country the work of circulating vernacular tracts has been carried on almost solely by means of our Missionary brethren and their native assistants. Only a very few private Christians have taken up this work with an earnest and powerful zeal. The Committee do not make this statement in the exercise of a carping and censorious spirit towards their Christian brethren in this land; they state it as a singular fact, and ask the attention of the people of God to it. In Great Britain it is well known that the most diligent and energetic tract distributors are found in the ranks of private Christians; and the Lord's blessing has abundantly rested upon such efforts to honor him. Your Committee would gladly observe the rising and growth of a similar spirit among their Christian brethren of all communions in this land. Were it so, there would soon be visible an increasing demand for the Society's tracts and books, its work would be regarded with a far greater interest and love; and its treasury would be filled by the generous gifts of those who had practical evidence of its usefulness and of its readiness to aid in every good word and work."

It is true that nearly all Europeans in India have important public duties to discharge, which absorb much of their time. Some also consider themselves precluded by their official positions from taking a personal part in circulating Christian tracts and books. But there is much truth in the homely proverb, "Where there's a will, there's a way." Few men in India got through a greater amount of work than H. Carre Tucker, Esq. C.B. late Commissioner of Benares, and there have been few more zealous distributers of Christian books. Experience in his case also shows the groundlessness of the common idea, that the circulation of Christian books by a gentleman in an official position would be misconstrued and cause disaffection. Few men have been more popular among the natives. It is not, indeed, advisable that controversial works, exposing in strong terms prevailing errors, should thus be distributed; but Scriptures and books simply explaining the Gospel message, might be circulated, not only with perfect safety in a political point of view, but even with advantage, from the friendly feeling which a gift, even humble, naturally calls forth. It is very desirable that a book should be specially written, explanatory of Christianity and avoiding every thing calculated to irritate, and done up in an attractive binding, which European gentlemen might present to native visitors along with a New Testament. The position of the donor would make the present more valued, and secure for it more attention. Dr. Murray Mitchell's "Elements of Christian Truth," published by the Bombay Tract Society, with some brief introductory remarks on the evidences of Christianity, and a few other additions, would do admirably for this purpose.

Increase of Christian Literature.—After making every allowance for the small percentage of readers, it is evident, that the supply of Christian literature is miserably inadequate at present, and every year, with the advance of education, the disproportion, it is to be feared, threatens to become still greater. The Indian Government will soon be spending half a million sterling annually on educa-

tion. Native presses and books are multiplying, but there is no corresponding increase of Christian publications. The numbers of Vernacular publications circulated by the three principal Tract Societies in India during the last ten years are as follows:

	Calcutta T. S.	Bombay T. S.	Madras T. S.	Total.
1852-56	513,685*	341,571	819,185	1,674,441
1857-61	307,141	198,737	334,087	839,965

It is true that the above decrease may be partly accounted for by the introduction of the selling system; but it will not explain all. The very limited sum at the disposal of the Committees is one great reason. It will be seen from the foregoing table that the total incomes of the Tract Societies are small; but a large proportion of them is derived from the sale of imported English books, for which remittances must be made. Depository expenses are also heavy in some cases. The following statement shows how little was actually expended on *printing* and *binding* during 1861.

	Total Income.	Expended on Printing and Binding.
	£	£
Calcutta Tract Society	1044	534
North India do.	498	391
Bombay do.	884	185
Gujarat do.	85	121
Vizagapatam do.	51	27
Madras do.	463	190
Jaffna do.	107	68
	3132	1516

Expended by the Christian Vernacular Education Society, Publication Department, £1202.

The total amount at the disposal of the Tract Committees to provide Christian literature for a great Empire, containing 200 million souls, is only about £1,600. Even this small sum might produce much greater results if all the Mission Presses in India and Ceylon followed the course pursued by the Rev. J. J. Dennis, in charge of the London Mission Press, Nagercoil, South Travancore. Instead of seeking to realise profits from printing Christian books and tracts to support schools or build chapels, he sought merely to make the press cover its own expenses. While neatness was not overlooked, one great object in view was to compete in price with the native presses. To gratify European taste, Christian books are got up in a much more expensive style than those which satisfy the people themselves. When printing is executed on ordinary commercial principles, Christian publications must cost one hundred per cent. more than the rates at which the natives produce

* The numbers *printed*, as in the statements regarding the *circulation* English and Vernacular publications are mixed.

their own books. Mr. Dennis, by the system which he adopted, was able to turn out work far superior to the native presses, yet at no greater outlay. The Church Mission Press, Tinnevelly, conceded the same privilege to the Christian Vernacular Education Society. Hence nearly double the number of Tamil books were printed than otherwise would have been possible, and as they were sold at correspondingly low rates, they were placed within the reach of a much larger number of purchasers. Europeans in India, in judging of the price of a book, do not make sufficient allowance for the relative value of money. A native, whose earnings often do not exceed ten or twelve shillings a month, cannot afford to spend much on books. The masses, to use the words of the *Friend of India*, "think in cowries." If they are expected to purchase books, especially the heathen, they must obtain them at the lowest possible rates.

It is sometimes objected that the supply of Christian literature already exceeds the demand. This, however, only confirms the experience of the Vernacular Literature Society in Bengal. The Report of that Society states that, "As much energy must be devoted to securing a *circulation* for publications as is expended in their *preparation*, or they will lie as lumber on the shelves."

MISSIONS.

Missionary Societies.—The incomes of some of the principal Missionary Bible and Tract Societies* for 1861-62, are given below:

English Missionary Societies.

Church Missionary Society,...	£160,000
Society for the Propagation of the Gospel, ...	83,885
Wesleyan Missionary Society, ...	137,280
London Missionary Society, ...	79,576
Baptist Missionary Society,...	33,151
Free Church of Scotland Foreign Mission, ...	14,654
United Presbyterian Church of Scotland Foreign Mission,	19,914
Primitive Methodist (Home and Foreign) Missions,...	14,252
Turkish Missions' Aid Society, ...	5,104

Foreign Missionary Societies.

American Board of Commissioners, 1860-61,... ...	£68,000
Basel Evangelical Missionary Society, 1860-61, ...	25,160
Moravian Missionary Society, 1860,...	15,304
Paris Missionary Society, ...	6,453

English Bible and Tract Societies.

British and Foreign Bible Society, ...	£91,682
do. Total Income including Sales,	168,443
The Religious Tract Society, ...	12,770
do. Total Income including Sales,	98,456

* Several Societies are omitted from the incomes not being known to the compiler. More complete Lists will be furnished in succeeding issues.

Foreign Bible and Tract Societies.

American Bible Society,...	£75,626
American Tract Society, ...	40,944
Boston Tract Society, ...	17,610
French and Foreign Bible Society, ...	2,954
Paris Protestant Bible Society, ...	2,085
Paris Tract Society, ...	4,280

The *Quiver* gives the following details respecting the Romish Propaganda:

"The Report for 1861 is now before us, and it may be instructive to notice a few of its items. The entire receipts of the Society amount to 182,009*l.* 1*s.* 10*d.* Towards this total the British Isles in one year gave 8,986*l.* 15*s.* Of this amount *poor* Ireland gave 5,936*l*, 0*s.* 6½*d.*, leaving the munificent sum of 3,053*l.* 14*s.* 5½*d.*, as the missionary contributions of the Papists of England and Scotland! The dioceses of Westminster and Southwark furnish together about 400*l.* The dioceses of Beverley, Birmingham, Clifton, and Hexham, supply another 400*l.* The Liverpool diocese alone sends 221*l.*, and Salford 163*l.* The sees of Northampton, Nottingham, and Plymouth give respectively 12*l.*, 20*l.*, and 28*l.* And what of Scotland? Eighty pounds and some few shillings is all that our careful Scottish friends have been induced to part with for the conversion of the world to the Popish faith. To crown all, the three thousand pounds we have been looking at includes an item of 1,480*l.* belonging to 1860; so that the real sum is very little more than 1,500*l.* for the year 1861. After this, we may well afford to smile at their boasting and arrogance, and their zeal which costs them nothing. But there is another side to this picture. The sums received appear to include the sale of publications; what this is, we are, of course, unable to say. It is much easier to find out what is *given by the Society* to Great Britain. Under the head of "Missions of Europe," we have the "Allocation of Alms" among the different Missions for 1861. Here Scotland leads off in three sums, amounting to 2,440*l.* England comes next for about 8,229*l.*, four hundred pounds of which goes to Dr. Wiseman. Dr. Grant, of Southwark, takes almost 1,600*l.* and so forth. Hence it appears that nearly 10,700*l.* came back to England and Scotland in return for the fifteen hundred which were contributed. Ireland has to be content with less than she gives; for while she gives 5,936*l.* she only receives 2,240*l.* We might have extended our observations to other countries, as to America, which gives 6,466*l.* 14*s.* 4*d.*, and receives, 42,560*l.* 16*s.* 6*d.*; but it is sufficient for our purpose to have shown the measure of Popish missionary activity in these lands."

Missionary Salaries.—The Report on Foreign Missions of the Free Church of Scotland for 1860-61, contains the following information under this head:

"The Church Missionary Society gives of salary at the Presidency or other principal towns in North India, to the married Missionary £220; to the unmarried, £162, with £20 in each case for keep of conveyance; in Western India, £320 and £212 respectively; in South India £240 and £180. The rates at the outstations are somewhat less. In addition to these salaries are given a house or house-rent (fixed in South India at £60), medicine and medical attendance, allowance for munshi while studying the native language, and travelling expenses in prosecution of Missionary duties, and an allowance for each

child of from £12 to £18 *per annum* till brought home, which is done at the Society's expense at eight years old; maintenance and education are then provided till fifteen, when a final sum of from £40 to £80 is paid towards settlement in life.

"The London Missionary Society gives a uniform salary of £180 to the unmarried and £230 to the married Missionary, with a residence or proportionate allowance for rent; £10 is allowed for each child till sixteen, or £15 when being educated in one of the Society's Mission Schools. A grant of £25 is made towards the expense of bringing home each child for education; £50 is allowed for outfit of the Missionary, £20 for that of his wife, and a grant of £50 is made towards purchase of furniture. Travelling expenses on Missionary tours are also allowed, with allowance for Munshi and conveyance.

"The Baptist Missionary Society gives to the unmarried Missionary £180 with allowance for house if needed; and to the unmarried, £240, with a house or the rent of one; also £14 a year for each child, but not beyond £300 in all, in addition to house accommodation. The Society also pays the premium of an insurance of £300 on the life of each Missionary. The Wesleyan Society's allowances are as follows: In India for a married Missionary £200, and at a Presidency £30 extra for hospitality; unmarried £190 or £120, 'if necessary.' Houses or house rent and travelling expenses and conveyance are supplied in addition. For each child there is an allowance of £12 until 20 years of age. For six years, say from nine to fifteen, £20 annually are allowed for education.

"The Missionaries of the Irish Presbyterian Church in Gujarat, a rural district, receive salaries of £350, with free houses."

Preaching to the Heathen.

This work is carried on to a greater or less extent by all Missions in India. Some Missionaries have so many Native Christians to watch over, that they can do comparatively little among the heathen; a few Missionaries, on the other hand, are set apart entirely to this work. Only the labours of the last can be noticed.

Itinerating Missions.—The principal Mission of this class is that carried on in North Tinnevelly by the Church Missionary Society. The Rev. D. Fenn, who took part in it from the commencement, has kindly favored the compiler with the following paper, entitled, "Results of the Itinerancy in North Tinnevelly."

"This Itinerancy was commenced by the Rev. T. G. Ragland and two other European Missionaries in March 1854. Aided by some able native fellow-labourers, and still further assisted, month by month, by Catechists from the South of Tinnevelly, the Missionaries carried on a system of Itinerating preaching over about 1200 square miles, among as many villages and hamlets, uninterruptedly until the death of Mr. Ragland in October 1858. Since that period, the European force has been weakened, and the native fellow-labourers have been ordained, and appointed to assist the Missionary in charge of the Christian Congregations scattered over the field of the Itinerancy.

"The existence of these Congregations, some of them for the last 25 or 30 years, makes it difficult to answer the question, what has been the direct fruit of the Itinerancy during the past eight years. To the following causes for thankfulness to Almighty God it may perhaps be allowed to have at least contributed.

1. "That there is on the ground now a staff of Native Clergy, Catechists, Readers, and Teachers, as contrasts most favourably with the Agency at work in 1854, not merely in numbers, but also as far as man can judge in efficiency and spirituality. These have not been trained by the Itinerators, but have been given over to them by the Missionaries of the more Christianized Districts in South Tinnevelly, who have shewn from the first the greatest sympathy. Still they would not have been on the ground if the Itinerating Missionaries had not led the way.

2. "The constant interchange of temporary help from the South of the province in the shape of Catechists, Readers, and Students, who preach with the Itinerators for a month and then return, calls forth the sympathy of the large body of Christians there, thus both giving North Tinnevelly the benefit of their prayers, and fostering the Missionary spirit in the Native Church who send them. This also of course depends very greatly indeed upon the sympathy and co-operation of the Missionaries superintending the different Districts.

3. "The increase of the professedly Christian Church in North Tinnevelly itself. In June 1857 and 1862 the numbers were respectively

Baptized Christians.	*June* 1857.	*June* 1862.
Baptized Adherents, ...	446	882
Unbaptized Adherents, ...	483	1374
Communicants, ...	83	218
Children in School,...	121	310

Hardly any, indeed, of these new comers have in the first instance applied to the Itinerant Missionaries, as there has been for the last five years a Station Missionary in North Tinnevelly, and all along there have been Catechists settled in certain villages to whom it is much more natural that persons who wish to embrace Christianity should apply than to preachers who are always moving from place to place. Still as they all come from villages in which the Itinerators have statedly preached, something may reasonably be attributed to that preaching as the cause.

4. "Individuals here and there, who impressed by the oft repeated preaching of the Itinerators, or by the books and tracts distributed, have in the first instance applied to them rather than to the Station Missionary or Catechists for further instruction and admission to the Christian Church. One, a farmer of good caste, in whose village there was not another Christian, came out in the face of much opposition, four years ago, and by the uprightness, meekness, cheerfulness and Christian diligence of his conduct ever since, has proved the sincerity of his faith. He has been the means of bringing two or three others to the faith, and is himself very much respected in the whole neighbourhood. Another is a goldsmith in a much larger village, 20 miles from the farmer, a man of more timidity, who was led to wish to embrace Christianity by reading a Gospel of Matthew which one of the Itinerators had given him, and after two or three years wavering was baptized about the time the farmer came over. He also appears anxious for the salvation of those around him. A third is an agriculturist of the Shánar caste, none of whose relatives or neighbours were Christians, and who six years ago came to us, saying he would be a Christian, but for four years and more gave us little or no satisfaction. During the last twelvemonths, however, he has gathered a Congregation of above 30 souls from people of his own caste in his own and two contiguous villages, and gave such proofs of his sincerity as to induce the Station Missionary to baptize him three months ago.

"There may be others among the hundreds of new comers to Christianity

who would date their first impressions in favour of Christianity to the periodical visits of the Itinerating Preachers; but I am not aware of them. I have not reckoned four bodies of enquirers, who in different places about five years ago placed themselves under instruction in connection with the Itinerants, because they do not seem to me to have done so in consequence of what they heard from us; but only because we happened to be in the neighbourhood when for other reasons they wished to join the Christian body. None of them have given much satisfaction.

5. "The last and most proper fruit of the last eight years Itinerating is the altered state of the Native mind in reference to Christianity—the knowledge of the main facts and doctrines of our Holy Religion which we find existing; the friendly disposition manifested towards the preacher and the consequent preparedness for a large influx into the Christian Church whenever that Spirit shall be outpoured, whose office it is to 'bring all things to remembrance' and to 'take of' the things of Christ and 'shew them' to the soul. This altered state of mind though not capable of very convincing demonstration is felt by the preachers themselves and makes the work more interesting than ever before, and this combined with para. 1 and 3, makes it a question whether the professedly pioneering work of the evangelist may not give place in North Tinnevelly to that of the settled Pastor, and the tents of the Itinerators find a more appropriate camping ground in some less enlightened district of the Tamil country."

Ceylon Itinerating Mission.—The Rev. E. T. Higgens, of the Church Missionary Society, has for several years carried on an Itinerating Mission among the Kandians in the interior of the Island. He has kindly furnished an account of his work from which the following extracts are taken:

Nature of the Country.—"The scenery in the Kandian country is exceedingly fine, varying and changing with almost every mile that is passed. Some districts present a succession of long winding valleys, covered with rice-fields, bright in some parts with the emerald green of young crops, and in others ripe with golden grain ready for the sickle, or already alive with the active operations of harvesting. Between the valleys rise hills of every form and size, knolls of open grass land, and ranges of rugged heights wooded to their very summits; while occasional clusters of cottage roofs, almost buried in rich and varied foliage, serve to add life and beauty to the scene. In other districts of the country the scenery changes from beautiful to grand and magnificent. Ranges of mountains, five, six, and seven thousand feet above the level of the sea, tower on every side, separated only by deep narrow ravines, the bottoms of which form the rocky beds of mountain torrents, whose waters come rushing down in falls and rapids from the heights above. From the margins of these streams on both sides the rice-fields rise, tier above tier, and step above step, up the steep inclines for hundreds of feet, until they are met and bordered by the varied foliage of the jungle, the park-like openings of the hill-side grass lands, or the well-kept estates of European Coffee planters, with their picturesque bungalows, stores, and buildings, the whole being backed by primeval forests, extending in dark unbroken masses, to the summits of the mountain ranges.

The Kandians.—"The Singhalese, although originally the same people, and still speaking the same language, are nevertheless divided into two classes differing so widely in many points from each other as to appear almost like two distinct races. The larger of these two classes inhabit the Lowland and Maritime

districts in the Western, Southern, and South-Eastern parts of the Island, and are called either Singhalese or Low Country people. The smaller class inhabit only the mountain and hill districts of the interior, and are called Kandians or Up-Country people. Although English rule has now been established in the Kandian country for more than 46 years, and the people live contentedly under it, yet European influence has had but very little effect upon them. Clinging tenaciously to all their ancient habits and customs, both national and religious, the Kandian people, as a body, shun rather than court intercourse with Europeans. To escape from it, they avoid residence in the towns of the interior, and locate themselves in secluded villages among the hills and jungles, leading the same kind of life as their fathers led for centuries before them. Their chief employment is the cultivation of rice, in which they exhibit great skill and industry.

"The Kandian population, exclusive of three outlying districts, numbers at the present time about 200,000 people, dispersed in small and widely scattered villages over the whole extent of the mountain and hill districts of the interior. The villages generally contain from 20 to 60 houses each. The houses are not built together in the form of a street, but scattered singly, or in clusters of two or three together, over a wide extent of ground, so that there is often the distance of a quarter of a mile between one house and another. The whole are so completely surrounded and shut in by trees, that a stranger passing through the country might easily imagine himself to be travelling in a land almost destitute of human habitations.

Commencement of the Mission.—"In 1853 the Church Missionary Society resolved that an Itinerating Mission should be commenced, and its efforts directed exclusively to the Kandian people. The Missionary appointed to this work took up his residence in the town of Kandy, and commenced his first Itinerating journey in the Kandian country in July 1853.

"The district of Harrispatoo was selected as the best for commencing operations in, as it contains a larger population for its size than any other in the Kandian country, and for two years the work of the Mission was confined entirely to it. During that period every village throughout the whole district was visited several times over,—the Gospel preached to as many of the people as could be collected together, and tracts and books distributed to all of them who could read.* The operations of the Mission were afterwards gradually extended to other districts, the same system being pursued.

Increase of Labourers.—"In the first four years the work of the Mission was carried on by one European Missionary and one native assistant; but in 1857, the aid of additional native agents was obtained, and two Catechists travelling in company were then sent to revisit villages previously gone through by the Missionary. This system of sending out two Catechists together to preach and distribute tracts from village to village in districts already brought within the operations of the Mission, has been continued (with occasional interruptions from want of men), from 1857 to the present time, and will be more largely adopted as the Lord shall be pleased, from time to time, to raise up suitable agents for the work.

Change of Operations.—"The mode of operations was, for some years, for the Missionary to go out for journeys of about ten days or a fortnight each, among the Kandian villages, preaching daily once or twice in some place, remaining in it for the night, and going on the next morning to another; and after having

* About one-half of the adult male population of the Kandian country are able to read their own language.

gone through a whole district to repeat the visits in the same way, and over the same ground again as often as practicable. In 1859, however, a change was made in the mode of operations, and since that time the Missionary accompanied by his wife, has been accustomed to go out and reside in some central village, for a month or six weeks at a time, taking up quarters in part of a native house or in any suitable place that can be procured, and to go out daily, to visit and preach, in the villages, within a distance of 4 or 5 miles, and when all have been visited, to remove to some other locality, and repeat the same process. In this way the Missionary is enabled to go through all the districts, at present brought within the operations of the Mission, in the course of about twelve months, and by sending Catechists at other times, the work is sustained with tolerable regularity throughout the whole extent of country at present occupied.

"The plan adopted of residing for some time in a central spot in the midst of tolerably well peopled parts of the country has been found to answer better than the former one of going from village to village. By living in a fixed spot for some weeks, greater facilities are given to the people to come and enquire and converse on the subject of Christianity. In addition to which by enabling the wife of the Missionary to travel with him (which was not possible under the former plan) opportunities are found of reaching the Kandian women, who will often come to converse with the Missionary's wife, although they will not, as a general rule, assemble with the men to listen to public preaching.

Results.—"When the peculiar state of the Kandian people is considered, and their retired habits, the way in which they are scattered, the difficulty of reaching their villages and other circumstances connected with them taken into account, it does not appear that any other mode of Missionary labour is so well adapted to their case as *Itinerating*. By that means, better than by any other, the gospel can be preached to secluded villages, pressed again and again upon the attention of the people, and by repeated visits a knowledge of its chief doctrines and requirements spread abroad through the length and breadth of the country, and eight years' experience already obtained of its effects, lead to the conviction that by and bye, in the Lord's own time, the bread cast upon the waters will assuredly be found. A tolerably clear knowledge of the leading truths of the Gospel has been widely spread among the Kandian people, who were before almost entirely ignorant of Christianity, in some districts even of its very name. Many of them seem favorably disposed toward it; eight or nine adults have been brought into the Christian Church by baptism, and congregations have been formed in two or three places, consisting partly of native Christians (Low Country people and Kandians) and partly of heathen Kandians who attend the sabbath services with more or less regularity. The work, however, is one of faith, and one, too, which calls for the exercise of long patience in waiting for the fruits which in due season we shall doubtless reap, if we faint not. All that *any* mode of Missionary operations can do, is to impart knowledge, and if that knowledge is applied to the hearts and consciences of the people by the grace of the Holy Ghost, it will (though small,) prove effectual. If it is not so applied, however extensive and clear it may be, it will be in vain as far as the real object of Missionary work is concerned. By the operations of the Kandian Itinerating Mission, the people in almost every village of the Districts already taken up, have heard the Gospel repeatedly, and so heard it, as to understand at the time, with tolerable clearness, its fundamental doctrines, while tracts and books have been placed in the hands of all who could read, from which they may, if they are willing, understand clearly the way of salvation. The amount of knowledge, therefore, already spread abroad is sufficient to enlighten and

lead to thought and enquiry; and by future efforts, that knowledge may be deepened and increased. Our great want is, the outpouring of the grace of the Holy Spirit upon the hearts of the people, to enlighten, convince, and lead them by Divine power to Christ. When that blessing is vouchsafed, as doubtless in the Lord's own time it will be, then will these now "solitary places be glad for them, and the desert rejoice and blossom as the rose."

The Rev. J. I. Jones, appointed to the same Mission, adopted a plan somewhat different. He secured a bungalow in the centre of one of the most populous districts, and marked out thirty villages for the first year's work. Unfortunately, however, to his great regret, he was soon after obliged to leave to take charge of a large Mission district.

The Rev. A. H. Frost, in the Bombay Presidency, the Rev R. Bion, in Eastern Bengal, and a few other Missionaries devote themselves in a great measure to Itinerating Preaching.

Itinerating a remedy for Stationary Missions.—The last Report of the Madras Diocesan Committee of the Society for the Propagation of the Gospel contains the following remarks:

"More than once in previous Reports, the Committee have had to notice the stationary condition of some of the Missions. To this subject the attention of the Committee has been recently called in a very urgent way by the Parent Society, with a view to some measures of revival or rectification. The modification intimated in the foregoing para.* will in part meet the evil complained of, as divesting such Missions of the name of Missions and relieving the Society of all charge on their account. As self-supporting Native Pastorates, these old and settled congregations will occupy as legitimate a position as any Parish in England. This, however, is but a partial measure in relation to the extensive region in which these Missions are situated. The Committee wish, if practicable, to organise a system of Itinerant evangelists to traverse these districts on a plan similar to that which has been so admirably employed by the Church Missionary Society in North Tinnevelly. But further the Committee have in hand a scheme for the enlargement of their educational work in the Tanjore and Trichinopoly Provinces, in accordance with which superior schools will be set on foot in several of the principal towns at present unoccupied."

Remarks on Itinerating Missions.—In the natural world it is well known that a small piece of ground, thoroughly cultivated, will yield a much greater return than a large extent, where briers and thorns strive for the mastery. The same result seems to hold good in spiritual things. Missionary effort slightly diffused over a large space has apparently effected little on the whole; though it is true that in some isolated cases good has been done. Some time ago a Mission in North India marked out so much ground that it would require five years to go over it once. This it is admitted is an extreme case; but even lately a Missionary expressed dissatisfaction

* There are funds belonging to some Missions. It is proposed to place Native Pastors over some Churches, attaching to them their own funds as endowments, which would be adequate to their maintenance.

with his district as too small, though it contained several hundred villages.

One of the ablest and most successful Missionaries in Tinnevelly, in conversation with the compiler, expressed the great importance of a base of operations in Mission work. It is as important in this case as in war. The same thing was urged by the late Rev. P. P. Schaffter of Tinnevelly. It is said that he used to tell the Itinerating Missionaries in North Tinnevelly, that until they had a "house and a door," a Tamil phrase for a fixed habitation, no one would join them. There is great force in this. To embrace Christianity is a trial of the severest kind. Those who come over require all the moral support which can legitimately be given. The people have little confidence in a Missionary who wanders about, or lives in a city at a considerable distance. A succession of visits paid by several Missionaries is also much inferior in value to repeated visits by the same Missionary. It is of very great importance for the people to get acquainted in some measure with a Missionary: thus they will be led much more easily to place themselves under Christian instruction. This is a great point gained. The Gospel faithfully preached, "line upon line," may with God's blessing be expected to produce the usual results.

The plan, therefore, which is already extensively followed seems the best, viz., for a Missionary to build a house in a suitable locality, and to work a *limited* district around. This is so evidently the proper course that it would be unnecessary to mention it, were not the idea abroad in some quarters that going through a district preaching the Gospel would "cause congregations and churches to rise up as by magic."

Street Preaching.—The Rev. W. Shoolbred gives the following graphic account of his first attempt at bazaar preaching at Nya Naggur, Rajputana:

"On the day in question, Chintoo Ram and I drove into the city about five P. M.; and, taking up our position on the verandah of the custom-house, in the most populous part of the bazaar, prepared to inaugurate the work. A crowd speedily gathered round; of course, we had all the idlers and gossips of the neighbourhood—quite a crowd of small boys, very innocent of superfluous clothing, and apparently quite unconscious that copious rains had filled the tanks, and made bodily ablution a matter of ease. With true small-boy instinct, they elbowed and threaded their way through the taller crowd; and, collecting in front, stood in open-mouthed wonder of the strange phenomenon of a Sahib preaching in the bazaar. The crowd gathered behind was a conglomerate, very fairly representing almost every caste in the city. Bunneah (shopkeeper) and Rajpoot, Mussulman and Jain, the haughty Brahman and the abhorred sweeper, elbowed each other in their astonished eagerness to hear what the padre had got to say. I spoke a few words to them, explaining our object, and requesting their attention, while Chintoo Ram read to them the parable of the rich man and Lazarus. To this they listened very intently; and then we explained its meaning, and made it the groundwork on which to present the

great central truths of the gospel. There were not a few in that crowd who heard then, for the first time, the nature and scope of the Christian religion; and from all sides came the question, "But to eat cow's flesh and drink wine, that is the whole of your religion, is it not?" The Hindoo's religion is so entirely a thing of meats and drinks, and outward ceremony, that he can only with difficulty understand the spirituality of our faith, or separate it from the habits and modes of living which we have imported from our colder clime. Thus questioned now, and again questioning—breaking down the bread of life into very small crumbs, to suit the very feeble spiritual capacities of our audience—sometimes assailed by Brahman objectors, and sometimes carrying the war far into the enemy's country by exposing their covetousness and deceit—while the crowd laughed loudly, nothing loath to see their proud priests humbled,—for an hour and a half the tide of instruction and debate rolled on. Chintoo Ram and I relieved each other by turns, as our strength flagged from the unusual exertion of addressing a crowd, or as the debate changed to subjects with which we were more or less familiar."

Mr. Shoolbred thus describes one of the audience on another occasion:

"The other evening, while addressing the people, a big man, attended by a servant, made his way through the crowd, who all fell back to give him place. He had one of those unmistakeable Rajpoot faces which, once seen, can never be forgotten, and which bear stamped on every feature the consciousness of power and the pride of birth. His ample lower jaw was graced by a huge black beard, all streaked and bedabbled, however, with the juice of the betel-nut, which he squirted out at intervals like clots of blood; and his eyes had that peculiar glazed and dreamy look which always marks the sensualist and the opium-eater. Swaggering up to the front, and facing us with arms akimbo, he shouted, 'Who are you, and what do you come here for?' I quietly allowed him to have his bluster out, and then told him that we had come to point out the way of salvation to him, and others who, like him, were ignorant of it. 'Why not go your own way, and leave us to go ours?' he shouted again. 'Listen,' said I: 'a man was travelling in the jungle by night, and lost his way; but this he did not know, and walked on confidently as if all were right. Just before him gaped a great gulf; a few more steps, and he will be lost. Another traveller saw him, and knew his danger, but selfishly refused to warn him, or point out the right way. What shall we call that man? A false man and a murderer in the sight of God. Such are you, Brahmans, who pretend to know the way of life, and refuse to point it out to your perishing countrymen. 'Now,' added I, 'on what do you trust for salvation?' He smiled disdainfully, shrugged his shoulders, and sneered, 'What do I know? It's not my business to read—I care for none of these things.' 'The more shame to you,' I replied; 'but when you are on your deathbed, will you have no care then?' He walked away apparently in high dudgeon, that the claims of a Brahman and a Rajpoot to enter heaven should be called in question."

Street Preaching in Bombay.—The Rev. J. G. Diemler's last Report contains the following:

"There is on the Esplanade a spot, from which three roads diverge, and leading into the Native town, which is much frequented in the evening by all classes of the Native community. This is the place Mr. Wilson and I selected for bringing the message of salvation before the people on Thursday evening.

We had generally very soon a large audience; but no sooner had we commenced than they were tired of hearing, and would interrupt us with clamorous questions, becoming noisy, boisterous, and troublesome in the extreme. Twice stones were thrown at us: it was really a task to get a hearing for a quarter of an hour; to carry on a discussion was out of the question, and after all we had a hooting raised up by children. We almost gave up in despair preaching at this place; still we persevered; and now I am glad to say, we have often a quiet and teachable audience, by whom a rule, to which we strictly adhere, is observed, namely, that they must first give us a hearing, and afterwards they may ask us questions. It is a common observation that when Missionaries commence preaching at a place the people are rude, but if preaching is persevered in, they are softened down and more willing to hear."

Preaching at Festivals—Some Missionaries avoid preaching at heathen festivals, supposing that the people are not in a fit state to listen. The Itinerating Missionaries in North Tinnevelly formerly acted on this opinion. The following extract from a recent Report of the Rev. D. Fenn shows its erroneousness:

"In previous years we have rather avoided than sought out these gatherings, from an impression that the congregating of such masses for the purposes of idolatry or amusement, would not afford the preacher much opportunity for presenting the truth before them; and that it was the less necessary for us to attend them since the method pursued by the Itinerancy would secure our bringing the Gospel message to the very same people in the quiet of their own houses. Now, however, that we have actually tried the plan our feeling is altered. It seems to us that not only have we in these feasts the very thing we desiderate in our village visits, *i. e.*, large audiences, but that, from the fact that the people are then at leisure, and from the small amount of attachment which Hindus evince for their religion or their deities, these feasts are specially inviting to the Itinerating evangelist, whether European or Native. We have found, also, that our presence at these helps forward our ordinary work among the villages, for the people are more ready to listen from having seen us at the feast. There are during the year some fifteen or sixteen such festivals in different parts of North Tinnevelly, of many of which we hope in time to come to avail ourselves." (*Madras C. M. Record, Jan.* 1862.)

Moon-light Meetings.—The Rev. E. Webb of the American Mission, Madura, has for several years tried with great advantage *Moon-light Meetings*. When the people of a village come home at sunset from out-door labour, they have one or two hours, before the evening meal is ready, when they are entirely disengaged. At such time, especially when there is moon-light, they generally assemble willingly to hear the Gospel proclaimed. Mr. Webb endeavours if practicable that the periodical meetings of the Catechists belonging to his station shall take place, when there is moon-light. His agents go out in the evenings to all the villages around. The following extract from the Report of the American Ceylon Mission shows that the plan is also adopted in that Island:

"There are *Moon-light evening meetings* in connection with most of our catechetical fields. Their object is the reaching of the heathen population with the gospel message. Much larger audiences can be secured in the early even-

ing than in the day time. These meetings are convened wherever circumstances are most favorable for an audience. Generally they are held in the village Chapel and School bungalow,—many of these gatherings are also at private houses, the preparations for which are cheerfully made by the occupants, and sometimes it is found most convenient to meet under the large margosa, banyan, or tamarind tree in the middle of the village. The audiences on such occasions vary in number and in other characteristics. Every grade of the heathen mind and feeling is represented and those arguments and objections against Christianity which are most relied upon by the Sivites are frequently brought out against the speaker and his cause. The *general* influence of these meetings is very great. While the whole round of religious truth as it is revealed in nature, in providence, and in the word of God is legitimate, 'Christ and him crucified' is the general theme of remark. Full statistics of these meetings were not kept last year. In three catechetical districts there were 108 night meetings, and supposing these to represent a fair average, it is readily seen that this instrumentality is most important in the numbers it reaches as well as in the truth it presents to the people."

Singing.—The last Report of the Madras Branch of the Christian Vernacular Education Society contains the following extract:

"It is well known that the Hindus will listen in groups for hours to poetry, in favourite metres, describing the adventures of Rama, and other incidents connected with their gods. A Catechist of the London Mission in the Salem District has successfully turned this to account in diffusing Christian truth. Taking the volume of Christian Lyrics published by the Vernacular Education Society, he sits in the verandah in the evening, singing the compositions which are set to the most admired airs. Numbers gather around him, and in addition to the Christian lyrics which they hear, he has often an opportunity of speaking to them about the great truths of the gospel. One man, a heathen, was so pleased with the volume, that he gave the Catechist a rupee to pay for a copy."

Lectures.—With certain exceptional cases, the children of wealthy Hindus more frequently attend Government than Mission Institutions. One or two attempts have been made, but hitherto with little success, to appoint Missionaries to labour specially among educated natives. It is, however, most desirable that such persons, who will hereafter occupy influential positions, should be made acquainted with Christianity. Several means, more or less direct, are employed for this purpose. Much good is effected simply by friendly intercourse with Missionaries, and by lectures leavened with the spirit of Christianity, though not expressly on religious subjects. Dr. Duff, as President of the Bethune Society, surrounded by the *elite* of the youth in Calcutta, occupies a position of no small usefulness. The compiler may mention a remark in an essay read before the Society, as showing how the Bible is reaching even natives educated in Government Colleges. It was written, in language exhibiting much purity and taste, by the first Bengali who graduated with honours at the Calcutta University. The subject was the life of Choitonyo, the Bengali Reformer. After stating that Choitonyo denounced caste, the writer, though nominally a Hindu, added, "and a greater than he has said, 'Not that which goeth into the mouth

defileth a man; but that which cometh out of the mouth, this defileth a man."

The Report of the Bombay Mission of the Free Church for 1861 contains the following passage:

"Dr. Wilson's lectures last season were devoted to the elucidation of the social and religious state of ancient India. They are the fruit of much research in the old literature of the Hindus; and they excited much attention among the educated classes of Bombay, who attended them in greater numbers than have yet been noticed in connexion with any continuous course of lectures delivered in the Western Capital of India. Many intelligent natives have cordially thanked their author for the help which they have received from them in their attempts at social reform, and for the light cast by them on the religious and philosophical errors which have been so pernicious and destructive for ages in this great country. The meetings at which they were delivered were opened and closed with devotional exercises, conducted by the Missionary brethren who attended them. A portion of them will appear in Dr. Wilson's work on Caste, the printing of which is not yet concluded."

In Madras the monthly Lectures delivered before the Native Christian Literary Society are numerously attended by the intelligent and respectable portion of the native community, including young men from the Presidency College and Mission Institutions, as well as from Public Offices. This Society has a Reading Room, well supplied with Newspapers and Magazines. The nucleus of a Library has also been formed.

At many of the Mission stations in India and Ceylon there are kindred Societies. Jaffna, in North Ceylon, has a "Young Men's Mutual Improvement Society," organised through the instrumentality of the Rev. Messrs. Pargiter and Kilner, who alternately preside at its meetings. When the Society was formed it was resolved that,

"1st. Weekly meetings, on Tuesday evening, be held for the reading of a paper on some literary, scientific, or other subject by one of the members chosen for that purpose, and for discussions on any question of interest or utility which might be suggested thereby.

"2nd. Monthly meetings, to which the public shall be admitted, be held on the first Tuesday of every month when lectures shall be delivered by friends and patrons of the Society, on some topic of interest."

The majority of Singhalese who have received a good education are professing Christians. In the towns of Ceylon there are considerable numbers of Burghers or European descendants. Young Men's Christian Associations have been established at Colombo and Kandy. The Association at Kandy originated with Mr. H. J. Barton of the Church Mission Collegiate School. Lectures on the following subjects were delivered during the year:

Francis Xavier.	R. V. Dunlop, Esq.
The Puritans.	Rev. G. W. Spratt.
Buddhistical Atheism.	Rev. C. Carter.
Vision.	H. Dickman, Esq.
Dr. Johnson.	Rev. J. Wise.
Reading.	H. J. Barton, Esq.

A Young Men's Christian Association exists in Calcutta; but the compiler has not been able to obtain any information about its operations.

Courses of Lectures more directly religious in their character are occasionally given. The following Lectures were delivered at Christ Church, Cornwallis Square, Calcutta:

"REV. DR. KAY. On the accordance of the Christian Revelation with the spiritual need of mankind.

REV. E. C. STUART. On the Unity of the Bible.

REV. DR. KAY. On God as the Creator and Governor of the World.

REV. E. C. STUART. On the practical Importance of the Doctrine of the Holy Trinity.

REV. E. C. STUART. On Christ the Restorer of fallen Man.

REV. DR. KAY. On the Christian Church as a divinely instituted Society."

The Rev. A. Burgess, of the Wesleyan Mission, Madras, has *Sunday Evening Lectures.* In an account of the Society's Anglo-Vernacular Institution, he thus refers to them:

"The every day routine of the teaching has not been the only mode of Evangelical agency in connection with the Institution About two years ago, another was added; it was thought that the English language might be used as a vehicle of religious instruction to many who were taught by us in the week, and that this object would best be accomplished by Sunday evening lectures. The very word lecture has peculiar attractions to the more advanced Hindoo students, whilst the associations of a *sermon* would repel them. The lectures have been regularly delivered, but we must confess that whilst many independent hearers have come from time to time, yet the number of them has not been so large as could have been desired. But this may be attributed mainly to two causes. The want of sufficient publicity and the difficulty of finding time to prepare lectures expressly adapted to the special wants of the audience. But if we can only work steadily and earnestly, there is a glorious opening for usefulness in that class of Society known as "Young Madras." *Harvest Field, Dec.* 1861.

Replies to Objections, &c.—The following are a few answers to common objections, gleaned from Mission Reports and Periodicals published during the year. Perhaps they may be useful to some young Missionaries.

All Religions the same—The Rev. T. G. Gaster mentions the following incident in his last Report:

"At Sasnee, a Pundit came into my tent and propounded the following for solution. He thought it at once peace-making and conclusive.

"If I place twelve water-pots full of water in the sun," said he, "then you will see the sun in each water-pot; so there are, say twelve different religions in the world, all *really* the same, just as there is *really* but one sun: yet all equally true, just as the same sun is in each of the water-pots." "Are there twelve suns then?" said I.

"No, there is but one sun," said he.

"Well then," I replied, "it is manifest that the one sun cannot be in each of the twelve water-pots."

"He admitted it; and then admitted that it was not the sun himself in even one water-pot, but only his shadow; and he then was obliged to admit that the true sun was far away from all the water-pots. "Thus," said I, "your illustration tells against yourself; for instead of proving that there are twelve true religions in the world, you have shown that not one of the twelve is true, and that the only true religion is very far off from them all."

A Native Missionary in Ceylon replied as follows to the above illustration: "Suppose I break the water-pots, what becomes of your suns?"

One rich, another poor.—The Rev. P. Rajahgopaul, of the Free Church Mission, Madras, writes,

"Sir," said he, "if your God be true, why has he made one rich and another poor? You go about like gentlemen, eating, drinking, and having much to enjoy, and we are poor hard-working men. Even though we labour hard, the heavens have dried up, and will not send us rain." This is either a profound question, or a trifling one in the mouths of foolish men. It was the latter in our hearers; for they always assume that if they embraced our religion it must be for some material interest. Will you give us health, wealth, wives, and we will embrace your religion is their constant interrogation. The only reply to such is a question of the same genus. We said, Can you tell me, Sir, why has God made tamarinds to grow on this tree and not mangoes? They looked at each other and remarked, we cannot answer that question. We added, neither can we reply beyond this that God made it so. It is a part of his wise, beneficent arrangement. The potter makes out of the same lump of clay vessels of honor and dishonor. The clay has no more right to say to him; why hast thou made me thus, than we, poor ignorant, vile creatures to ask our true merciful Almighty Creator." *Madras Native Herald, April*, 1861.

Forsaking one's Religion.—"An old man asked if it would be right for a son to forsake his own father and call another man father, meaning, would it be right for them to forsake their religion and take another. We answered his objection by showing that God as our Creator was our Father, and therefore people who did not worship and serve Him alone, were in fact forsaking their father and calling another father. Turning one of their stock objections in this manner against themselves took them as it often does by surprise, and left an impression in favour of Christianity," Journal of Rev. E. T. Higgens.

Idolatry.—"One of the hearers said that there is but one God, but idols are mere representatives of that God in order that the ignorant may have something before their eyes for contemplating him. One of the Brahmins then came forward and gave him a very satisfactory answer, viz, that idols are not needed for the contemplation of the Supreme Being, from the fact that a son needs no image whatever in order to think of his Father, and that God being a spiritual being could not be represented by images." *Madras Native Herald, October*, 1861.

Ancient Religion, &c.—"One of the company," says the Rev. C. S. Kolhoff, "asked me how old the religion was of which I now spoke, and whether the other religions now prevailing were not very ancient. I replied by asking whether he would eat the fruit of a poisonous tree because it was old, in preference to the newly-grown sugar-cane. Another inquired what (temporal) benefit would those receive who embraced Christianity. I quoted a common proverb among them, Is a reward needed for eating sugar-cane?" *Mission Field, Feb.* 1861.

Illustration.—"The bee, says a Hindu author, comes from afar to suck the honey of the lotus, while the frog which lives close by, tastes it not. They whom the Lord quickens, become like the bee, and their wing is ever over the

clover field of the gospel. They who will not seek the Lord still feed on worms in the mud." *Arcot Mission Report.*

Discussion with a Mahomedan.—"It is no easy matter," says the Rev. R. Bion, "to conduct a discussion of this sort with men who can neither read nor write, and who are as profoundly ignorant of their own Koran as they are of the Scriptures. Whatever their Mullah tells them, they receive without inquiry, because they are not competent to conduct any inquiry, and every thing that he condemns as untrue is unquestioningly rejected as untrue. In such cases, the only way is to bring the controversy to a close by means of an illustration. 'You,' I said, turning to the old man that had last spoken, 'have business that takes you away to Sylhet, and you leave your wife and children at home. Suppose some months after your departure, a man from Sylhet comes to your wife and says, 'your husband has sent you twenty rupees and the children these silver ornaments, and he wants me, on my return, to be able to tell him how you all are,' and suppose the day after, another man goes to your wife armed with a sword, and says, 'It is your husband's order that you should deliver up to me immediately, all the money and ornaments he sent you yesterday, and if you refuse, he authorises me with this sword to slay you and the children, and set fire to the house.' Which of these two men would your wife be likely to believe? 'No doubt the man who brought her the money and jewels; otherwise why should he have given away his own money and jewels to my wife and children who were strangers to him?'

'And what would your wife think of the other man?'

'Of course that he had somehow discovered that she had received money and jewels, and wanted to rob her.'

'Nevertheless he, too, said that he had been sent by the husband?'

'What of that! He told a lie.'

'Very good; now, look here. Jesus Christ came to give us proof of God's love for us; He came, too, not to destroy men's lives but to save them. Mahomed came 600 years after Jesus Christ, with a sword, and said that God had commissioned him to cut off the head of every own that did not receive the Koran: which of these two is it more likely came from God?" *Calcutta Bible Society's Report* for 1861.

Mission Native Agency.

However important European Missionaries may be at present, it is evident that the evangelization of India must, under God, be mainly brought about by the labours of her own sons. The training of Mission Agents is therefore a point of vital consequence. Some account of the modes pursued in different Missions is given below.

Training of Native Ministers and Catechists.—Native Agents of this class differ considerably according to the localities where they labour. The Scottish Presbyterian Missions were at first planted in the Presidency towns, and attention was mainly devoted to educational labours to raise up a superior class of Native Agents. The standard for ordained Native Ministers approximated closely to that in the Scottish Universities. The general studies may be learned from a subsequent Chapter on Missionary English Institutions. The Report of the Indian Mission of the Church of Scotland gives the following "Curriculum of study for candidates for License adopted by the Presbytery of Bombay."

CURRICULUM OF STUDY FOR CANDIDATES FOR LICENSE, AS MODIFIED BY THE PRESBYTERY OF BOMBAY, 2D MARCH 1861.

YEAR I.		YEAR II.		YEAR III.		YEAR IV.	
Greek Grammar, and chapter ii. of John's Gospel.	First ten chapters of John's Gospel.	Acts, ch. i. to xiv. inclusive, Critically and Historically.	Acts xv. to the end, Critically and Historically.	Epistle to the Romans, ch. i. to viii. with Fraser on Sanctification.	Romans ix. to the end.	Epistle to the Hebrews.	New Testament.
Confes. of Faith, ch. i. to xviii. inclusive, with corresponding portion of Larger Catechism.	Remainder of Confession of Faith, and Larger Catechism.	Hill's Lectures on Divinity, Book II.	Hill's Lectures on Divinity, Book III.	Hill's Lectures on Divinity, Book IV.	Hill's Lectures on Divinity, Books V. and VI.	Pearson on the Creed, Articles I. to III., without the Notes.	Remainder of Pearson on the Creed,
Riddle's Scripture History, Old Testament, chaps. i. to xii. inclusive.	Riddle's Scripture History, New Testament, chapter xiii. to the end.	Kurtz's Church History, centuries 1 to 3 inclusive.	Kurtz's Church History, centuries 4 to 10 inclusive.	Kurtz's Church History, centuries 11 to 15 inclusive.	Kurtz's Church History, Reformation.	Church History, subsequent to the Reformation. M'Crie's Sketches of the History of the Church of Scotland.	Jamieson's Encyclopædia of Religious Denominations; History of Missions, especially in India.
Butler's Analogy, Part I.	Butler's Analogy, Part II.	Paley's Evidences, Part I.	Paley's Evidences, Parts II. and III.	Angus' Bible Hand Book, Part 1., to page 202.	Angus' Bible Hand Book, remainder of Part I.	Angus' Bible Hand Book, Part II., chapters i. to iii. inclusive.	Angus' Bible Hand Book, remainder of Part II.
Thomson's Laws of Thought.		Mansel's Metaphysics.			Hall's Sermon on Infidelity.	Burder's Mental Discipline.	

It may be mentioned, however, that a Meeting of Ministers and Elders of the Church of Scotland, Calcutta, expressed the following opinion :

" The experience which has now been obtained is calculated to raise serious doubts whether the system of training converts in English Institutions, and requiring such as may offer themselves for the Ministry to go through a long course of Theological training similar to that prescribed for students of Divinity in Scotland, is the system best adopted to qualify them to be efficient preachers of the Gospel to their countrymen." Report of Committee on Indian Churches, 1861, p. 33.

The following memorandum, by the Rev. G. Hall, gives an outline of the course for Theological Students in the London Mission, Madras :

" After having received an ordinary Education such as is usually imparted in Missionary Institutions—comprising History, English Grammar, Geography, and English Poetry, together with Mathematics and Natural Philosophy, our Students have studied the following subjects :

Logic.....	Whateley's.
Moral Philosophy.....	Wayland's Moral Science. Part of Butler's Sermons (in Tamil.)
Evidences of Christianity....	Paley's Natural Theology. Mitchell's Letters to Indian Youth. Whateley's Evidences. Taylor's Moral Demonstration of the Truth of Christianity.
Greek Testament.....	Gospel of John. Epistle to the Hebrews.
Theology.....	Regular Scripture Lessons. Angus's Bible Hand-Book. Dick's Theology. Writing Sermons in Tamil for Criticism in Class.
Church History.....	Sewell's Compendium (chiefly abridged from Gieseler).

The opinion is gradually gaining strength that, although agents who have received a superior English education are indispensably necessary for large cities and to engage in translational work, men acquainted only with the vernacular may at present be employed with advantage in rural districts. The change which has been made in the Indian Missions of the American Board, after a long trial of English education, is well known. The Church Missionary Society from the beginning of some of its most flourishing Missions has acted on this principle ; and is now adopting it to some extent in others where a different plan had been pursued. The Delhi Baptist Mission in commencing in 1861 a Theological School, resolved to employ only the native language as the medium of instruction, and in the important Mission of the London Society in South Travancore, the English language is to be given up in the Institution for training Native Agents.

One reason for confining the instruction to the vernacular is explained by the Rev. W. Tracy, Principal of the Pasumalie Institution, Madura Mission:

"The multiplied openings in public and private service for those who have even a limited acquaintance with English, with the high pay offered, furnish a constant allurement to those who have the required qualifications; and the Missionary finds, to his great regret, that these on whom he had bestowed so much labour, and from whom he had expected so much assistance in his work, leave the Mission service just as they are beginning to be useful; and he must begin his work again, to be again in all probability disappointed."*

The *Church Missionary Intelligencer* shows the bearing of the question on the Native Church:

"With the knowledge of the English language, there must of necessity come in English ideas, and a tendency to English habits and mode of living; and this will engender just so much dissimilarity as to disable the native church from the support of its own pastorate, and, to a certain extent, indispose it to do so. A native ministry, retaining native habits and modes of life, so far as they are not inconsistent with the emendatory influence of Christian truths, and yet carrying with it into its ministry 'grace and truth,' so as to be 'an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity,' this will command affection and respect. The whole native church will be benefited, because such a ministry will present a convincing proof, that, in order to be advantaged by the Gospel, it is not necessary that a man should change his language or abdicate his nationality, and that this wholesome leaven, introduced into the midst of any distinct race, can so pervade it, as, without destroying the national type, to assimilate it to the will and service of Christ. Such a ministry, having a hold on the affections of the people, will soon attract to itself the means of sustentation, provided that Foreign Missionary Societies do not unwisely interfere, and injure the native church by salarizing the Pastorate."—*April*, 1861.

The same Periodical thus answers an objection which is sometimes raised:

"It is urged that the Vernaculars of India are barren of theological and other books which are required for the due instruction of Candidates. That is to be regretted. Let the deficiency, by all means, be corrected as soon as possible; but the proper mode of effecting this is not to anglicise the pastorate, but by translational labours, such as are contemplated by the 'Christian Vernacular Education Society for India,' to enrich the native languages. The ministry will rise with the enrichment of the Vernacular, and that in a gradual and safe way, without endangering its simplicity."

It may be added that from the low rate of labour in India, books for which there is any large demand, can in most cases be produced at cheaper prices in the Vernacular than they can be supplied in English editions. The books are also made accessible to millions without any previous expensive and difficult training being necessary.

* Ootacamund Missionary Conference Report, p. 178.

The two largest and oldest Institutions for training Agents through the Vernaculars are the Church Missionary Institution at Palamcottah, and the Pasumalie Seminary, Madura, of the American Board.

The Palamcottah Institution in 1861 contained 54 Students, divided into four classes. The course extends over four years. The studies include the following: Grammar and Composition, History, Geography, Arithmetic, Natural Philosophy, the Scriptures, Watts' Scripture History, Paley's Evidences, Portions of Butler, Rhenius's Body of Divinity, Pearson on the Creed, Burnet on the Articles, Church History. Abridgments of Pearson and Burnet have been published in Tamil; fuller abstracts are given in lectures. The general Time-Table is as follows: 4½—6 A. M. Go to river and bathe; 6—7, Private Reading and Devotion; 7—7½, Public Prayers; 7½—9 Private Study; 9—10 Breakfast and Preparation; 10—2 Classes; 2—3 Recreation; 3—4½ Classes; 4½—5 Dinner; 5—6½ Recreation; 6½—7 Public Prayers; 7—10 Private Study; 10 Retire.

The Rev. E. Sargent, the Principal, in his Report for 1861 thus writes of *Married Students:*

"The class of students that gives less satisfaction than others is that of the married students. We have nine such students, and generally speaking their attainments and proficiency as students are behind the average standard. Men who join us as married students do improve, but not in the same proportion and at the same rate as those students who are unaffected by the cares of a family. Circumstances have arisen in which it has seemed desirable to allow a young man to marry after he has been here some time, and while still prosecuting his studies; but all such instances have more or less disappointed us, as far as further progress in class is concerned."

An important part of the training of the senior students is to go out on Saturdays to preach to the heathen. Some of them are also sent for a time to be employed under the direction of the Itinerating Missionaries. The climate of India naturally indisposes a person to engage in active labours, and continued study has a further tendency to induce sedentary habits. Games, like cricket, and exercise in walking, are therefore of great value.

The Madura Seminary contained in 1861 thirty-nine students, of whom five were catechists studying for a short period. The Rev. W. Tracy, the Principal, thus writes of a Revival in the Seminary:

"During the early part of the year the religious condition of the seminary was very unsatisfactory, and caused me much anxiety. A few seemed to desire a better state of things, and were praying that God would pour out His Spirit. The week of prayer in January had been observed, but with less apparent interest than the year before; and, altogether, the prospect of a blessing from on high was very dark indeed.

"This state of things continued till within four days of the close of the term in March, when on the evening of the Sabbath, the Lord was pleased to pour out His Spirit in a most remarkable manner. One of the smaller boys was

brought to me in deep distress on account of his sins, and within an hour from that time four-fifths of the students, including many who were members of the Church, were in great agony from a sense of their sinfulness.

"This state of feeling continued during the remaining days of the term; some from time to time finding peace in an assurance of pardoning mercy, while others were cast down with a sense of their guilt and ingratitude to the Saviour. All ordinary study was necessarily suspended, and the time spent in religious exercises, and in imparting such instruction as was suited to their peculiar circumstances. Subsequent experience has left no room to doubt that the work was of the Lord."

The American Board has a "School for Catechists" at Ahmednuggur, in the Bombay Presidency. The Rev. L. Bissell, the Missionary in charge, thus describes it:

"Young men and lads of promise selected from the twenty churches in this and the surrounding districts are here brought together, and receive that instruction and discipline of mind, which will fit them for future usefulness. The degree of proficiency to which each can be carried, must depend upon the age, talents, &c. of the student, and the work for which he is to be fitted. Some of them are already somewhat advanced in life, and have the care of a small family, when they come under the power of Christian truth. These it may be best to instruct so that they can read and expound the Bible to their countrymen, or teach a school in a village, without taking them through a long scientific course. Such men often make our most efficient and faithful catechists. Others who commence earlier in life, may receive a more thorough education, and be fitted for positions of greater responsibility and usefulness. Most of those received to the school are members of the church, others are the sons of Christian parents, children of the covenant. The parents, when able, are required to support their children while attending school, but most of them are too poor to do it. About three-fourths of those in attendance the past year have been supported, either wholly or in part, by the funds of the Mission."

The Church Missionary Society recently established at Cottayam, Travancore, a seminary for the preparation of Malayalim-speaking Agents, called the "Cambridge-Nicholson Institution." The American Board has one at Jaffna; the Arcot Mission one at Vellore, and there are a few others.

Remarks on Native Preaching.—The Rev. A. R. Symonds, in his Report of the Mission Seminary at Madras of the Society for the Propagation of the Gospel, thus describes one part of his work:

"A portion of this day (Saturday) is given to what I call a Preaching Lecture, that is to say, I endeavour to instruct the students with a view to the important attainment of addressing audiences with facility and propriety. The Hindus have a natural fluency of speech and power of illustration, but they very naturally fall into the corresponding faults of over-wordiness and of mistaking illustration for argument. But there is another fault into which young Hindus trained by Englishmen are apt to fall, namely, that of imitating too much the English style of thought and arrangement and expression, in writing or preaching a sermon. Thus too often a catechist or a native minister will deliver an address or sermon not as a Hindu, and in a manner to attract Hindus, but more like an English sermon with its formal divisions and paucity of illustra-

tions. Such a sermon falls utterly flat upon the ears of a Hindu audience, whereas an idea clothed in a figure immediately arouses their attention. The thing then to be aimed at in training Hindu young men for the ministry is not to teach them to preach like an English Divine, but rather to use rightly their own gifts of fluency and illustration, and not to abuse them; in other words to teach them that their readiness of language should be a vehicle of solid thought and matter, and that illustration should subserve, and not be a substitute for, argument."*

Ordinations.—The Bishop of Calcutta during the year ordained in St. Paul's Cathedral, Calcutta, Brajanath Pal. This was the first occasion on which the whole Ordination service was in the Bengali language. It may also be mentioned that the Bishop of Calcutta preaches occasionally in Hindustani.

The Rev. Lal Behari De was inducted minister of the Free Mission Church, Calcutta.

The following extract is from the last Report of the Calcutta Mission of the London Missionary Society:

"The most important event in the progress of our Mission during the year has been the ordination of three of our native Evangelists on the 30th of March last in Union Chapel. Two of them, the Rev. Taraprosad Chatterjea and Kashinath Dutt were baptized in April, 1851; the other, the Rev. Surjokumar Ghose was baptized in July, 1852. It was not an easy thing for them to break away from Hinduism. They endured a great fight of affliction, and thus gave undoubted evidence of their sincerity. They were then students in our Bhowanipore Institution. In 1852, they along with others expressed a wish to become preachers of the Gospel to their countrymen; they were, therefore, after due examination, formed into a Theological Class which was committed to the charge of the Rev. Messrs. Lacroix, Mullens, and Storrow. In 1856, their studies were completed; and the two latter entered upon their evangelistic labours; the health of the former being so much affected, as to render it advisable for him to seek other employment, but early in 1860, he was accepted as a preacher of the Gospel. At the commencement of their evangelistic labours, their time was equally divided between preaching and teaching; at a later period they preached exclusively.

"It will be seen that the ample time during which these brethren have in various relations been connected with the Mission, gave full opportunity to the Missionaries to know them well, and their ordination therefore was not a premature step. It was administered in much love, with great confidence, and as an act of justice to those who had served the Saviour for several years."

The Church Missionary Society has now 14 Native Clergymen in the Tinnevelly district.

Candidates for Mission Work.—Some Missions depend chiefly on Boarding Schools to prepare lads fit to commence a course of training. This, however, is a hot-house system, and very expensive. The children are apt to acquire a dependent spirit, and to become unequal to cope with the difficulties of life. Still, many with the Rev. J. Long, will consider them "necessary evils" at present.

* Report of Madras Diocesan Committee of S. P. C. K. for 1861. Ap. pp. iii, iv.

The *Ceylon Church Missionary Record* urges the following plan to secure agents to be trained in the Vernacular :

" Each Missionary should search for young men whose hearts seem to be really touched by the Spirit of God, and called to the work of ministering to their brethren in spiritual things. He must search for these among the congregations. No *seminary can supply them.* We repeat, no seminary can *supply* them. When found, the Missionary himself must educate them and train them in the Vernacular. And they should work as Scripture Readers under the Missionary's superintendence, perhaps in connection with some experienced catechist. If after some months' probation it be found desirable that they should receive some more *systematic instruction* than the missionary can give them, *that* may be given by means of a seminary."

Bible Classes should be attached to every congregation, into which promising young men should be drawn, to serve, among other objects, as a nursery for Mission Agents. On two evenings during the week instruction might be given in Geography, History, and Arithmetic. The young men should be encouraged to engage in Sunday School teaching, tract distribution, &c.

Efforts for the Improvement of Mission Agents.—A large proportion of Catechists and Readers at present employed by Missions have not received a lengthened and complete course of training; many of them are also stationed in villages where there is little to stimulate the mind. Hence, if left to themselves, some of them will never read a new book, and scarcely acquire a new idea. In some Missions zealous efforts are made for their improvement. The Rev. J. Thomas, of the Church Mission, Tinnevelly, thus describes the plan he pursued :

" When I first went to Tinnevelly, in 1837, there was but one native clergyman there. The Mission was then passing through a severe ordeal, in consequence of the rupture with Mr. Rhenius ; and the state of things was not favourable to the training of native agents Our native catechists, that class of persons to which we must chiefly look for a native pastorate, were not such men as we could have wished them to be. As soon as the province of Tinnevelly was divided into different districts, efforts were silently made to improve the native agency. Instead of a meeting of my catechists once a-month I proposed that there should be meeting every week ; and for a period of twenty years that weekly meeting was carried on, and it has continued up to the present day. The catechists come in every Friday, spend four hours with the missionary, and, having heard a discourse from him in the evening, they return early on Saturday morning to their respective villages. Ou these occasions, the native agents were thoroughly grounded in scriptural knowledge, and in Christian doctrine. They were gradually taught everything that was likely to be conducive to their efficiency as servants of Christ; and I have no hesitation in saying, that every one of those catechists thoroughly understood the plan of salvation, and displayed more or less of ability and power in setting it before the people."

The Catechists and Schoolmasters of the Gospel Propagation Society's Mission in Tinnevelly are assembled annually for a searching examination on specified subjects. They are divided into

two classes, one more advanced class, and one less advanced. The subject for the first class at the last Examination was the First Epistle of St. Paul to Timothy, that for the second class, the Acts of the Apostles. Both classes were examined on Hindu subjects, particularly the Vedâs, the Râmâyana, and the Mahabârata. All who were in the habit of preaching had to deliver a short unwritten sermon before the Committee. All preached from the same text. Each Catechist had eight minutes given him for the preparation of his discourse, and was allowed eight minutes for its delivery.

It is a defect in the mode of training Mission Agents adopted in some cases, that it is not specially suited to the country, being no more fitted for India than England. Hence they are unable to meet satisfactorily the assailants they sometimes encounter in bazaar preaching. The following list of questions given to the Gospel Society's Catechists in Tinnevelly, will show that this error is avoided in their case. Space does not permit the insertion of the questions on the Scriptural Subjects.

Questions on Hinduism.

1. What are the books that are regarded as of divine authority by all Hindus ?
2. In what respect do the Vedas differ from all other Hindu books ?
3. Mention the names of the four Vedas.
4. In what respect does the Rig Veda differ from the other Vedas ?
5. What may be supposed to be the dates of the songs of the Rig Veda ?
6. What is the special mode of worship we find in the Vedas ?
7. What were the special objects of worship ?
8. The gods in later times were hero gods, what was the character of the gods of the Vedas ?
9. Who was Indra and who was Agni ?
10. What modern gods do not appear to have existed in the time of the Vedas ?
11. What peculiarities pertaining to Modern Hindu worship were unknown in the time of the Vedas ?
12. What was the origin of Vishnu's divinity ?
13. How does Siva come up as a god ?
14. Why is there such a difference between the Vedas and later Hinduism ?
15. Is the Ramayana called a Purana ?
16. At what time is it supposed to have been composed ?
17. Who was Rama ?
18. What was his country ?
19. On what river was his city situated ?
20. What is the present name of his country ?
21. What was the race to which he belonged ?
22. What were his father's, mother's and wife's name ?
23. What was the meaning of his wife's name ?
24. Looking at the meaning of his wife's name what is supposed to have been her origin ?
25. Was Rama originally supposed to have been an incarnation of Vishnu ?
26. How did the doctrine of his incarnation come up ?

27. What is the religion of the Ramayana as distinguished from the religion of the Vedas ?
28. What is the difference between the Rishis of the Vedas, and the Rishis of the Ramayana ?
29. Mention three or four of the most evident errors contained in the Ramayana ?
30. By whom was the Tamil Ramayanam composed and when ?
31. Is that date correct ?
32. Was there any other Rama besides this one of the Ramayana ?
33. Mention one special exploit of Bala Rama ?
34. Is the Mahâbhârata called a Purana ?
35 Who was Bharata ?
36. To what race did the heroes mentioned in the Bharata belong ?
37. What is the meaning of the word Bharata ?
38. What is the Bhâgavat Gita and what the Bhâgavat ?
39. What do you mean by the Lunar race, and what by the Solar race ?
40. What were the respective cities of the Pandavas ?
41. Where was Hastinâpura and where was Indraprastha ?
42. What was the name of the country in which these cities were situated, and what is its name now ?
43. Where was Magadha, and who was its King ?
44. How were the Kuravas and Pandavas related to each other and what was their feud ?
45. Give the names of the five Pandavas and their wife ?
46. What observation have you to make on their having only one wife ?
47. Whose divinity is advocated by the Mahabharata ?
48. Give the history of Krishna as contained in the Mahabharata, leaving out later fables.
49. Where was Mathura and where was Divârakapuri ?
50. Show from the Bharata itself that Krishna was no god at all.
51. When is the Bhagavat Gita supposed to have been composed and for what purpose ?
52. What is the especial religion of the Bhârata ?

A somewhat similar system is pursued by the American Madura Mission. The last Report bears testimony to its good effects :

" The catechists and readers, numbering 123, are, we believe, improving in knowledge, efficiency, grace and charity. The system carried on in the Mission, for ten years past, of giving them, and the teachers as well, a course of study, in which there are semi-annual examinations, has done much to improve them, and to quicken a desire for higher attainments, mental and spiritual. Besides these two examinations, one of which is before the whole mission, and the other by local committees of three or four members, each missionary holds monthly meetings with his assistants, for instruction and other purposes. This course of study is of the more importance, from the fact that a portion of the helpers are men who have been received into mission service while in their own villages, and whose opportunity for culture of any kind, has been very limited."

The following was the " Order of Exercises" at the meeting in September 1861.

1. Sermon on the office and work of the Holy Spirit.
2. Address on Revivals, with a brief account of some of the principal Revivals of the past five years.

3. Essay on "Paul."
4. Communion.

Devotional exercises for half an hour at the commencement of each day's session.

Lessons. 1st Class.

1. II Corinthians. Chaps. V, VI.
2. Watts on the Mind. Chap. XVII. Subject, "Inquiry into Cause and Effect."
3. Church History. Period from 1517-1555 continued.
4. Theological Class-Book, Chap. XXIII.
5. Proofs from New Testament of Christ's Divinity.

2nd Class.

1. Galatians. Chaps. V, VI.
2. Bible History. Life of Joshua.
3. Theological Class-Book with 1st Class.
4. Church History, with 1st Class.

3rd Class.

1. Matthew, Chap. XXI.
2. Life of Joshua with 2nd Class.
3. Scudder's Catechism, Chap. VI. in part.
4. First Tamil Geography. Chaps. VI—VIII.

Catechists in Debt.—The Rev. R. R. Meadows, in a recent Report of his District in North Tinnevelly, states that he found on enquiry that not more than five or six out of thirty Native Agents under him were free from debt. It is to be feared that this state of things is not rare in India.

Native Churches.

Organization—The Committee of the Church Missionary Society published the following Minute, entitled "Suggestions on the Organization of Native Churches in Missions." It has already been reprinted in several Periodicals; but it contains so much that is valuable, that some may wish it in a more permanent form.

1. The work of modern Missionaries is of a two-fold character: The heathen are to be brought to the knowledge of Christ, and the converts who embrace the truth are to be trained up in Christian habits, and to be formed into a Native Christian Church. These two branches are essentially distinct; yet it is only of late years that the distinction has been recognised by appointing Missionaries to the purely evangelistic branch under the designation of Itinerating Missionaries, in contradistinction from "Station" Missionaries.

2. The Missionary, whose labours are blest to the gathering in of converts, naturally desires to keep his converts under his own charge, to minister to them as a Pastor, and to rule them as a native congregation. So the two branches have become blended together; hence also the principles necessary for the evangelistic work, one of which is "taking nothing of the Gentiles," have insensibly influenced the formation of the native Christian Church; as if the word had been "taking nothing of the Christians." Whereas the Scriptural basis of the pastoral relation, within the Church of Christ, is "that they which preach the Gospel should live of the Gospel"—"the ox that treadeth out the

corn should eat of the same" ; so that while the Missionary properly receives his support from a foreign source, the native Pastor should receive his from the Native Church.

3. Under this system the Missionary takes charge of classes of Candidates for Baptism, classes of Candidates for the Lord's Supper and Communicants' classes.

The Missionary advances the converts from one class to another at his discretion. When the converts become too numerous or too scattered for the individual ministry of the Missionary, he appoints a Catechist or other Teacher, and the Society pays him. The Society establishes Schools and pays for the Teachers. As the Mission advances, the number of Readers, Catechists, and Ordained Pastors, of Schools and Schoolmasters, is increased. But all is dependent upon the Missionary: and all the agency is provided for at the cost of the Society.

4. The evil incident to this system is threefold.

I. In respect of the Missionary: his hands soon become so full that his time and energy are wholly occupied by the converts, and he extends his personal labours to the heathen in a continually decreasing ratio. His work also involves more or less of secularity and account keeping. The character of a simple Missionary is complicated with that of the director and paymaster of the Mission.

II. In respect of the converts: they naturally imbibe the notion that all is to be done for them - they are dependents upon a foreign Mission rather than members of a Native Church. There may be the individual spiritual life, but there is no corporate life: though the converts may amount to thousands in number they are powerless as a body. The principles of self-support, self-government, and self-extension are wanting; on which depend the breath of life in a Native Church.

III. In respect of the Missionary Society; the system entails a vast and increasing expense in its oldest Missions; so that instead of advancing to "the regions beyond," it is detained upon old ground: it is involved in vexatious disputes about native salaries, pensions, repairs of buildings, &c.: and as the generation baptized in infancy rise up under this system, the Society has found itself in the false position of ministering to a population of nominal Christians, who in many instances give no assistance to the progress of the Gospel.

5. This system of Church Missions often contrasts unfavourably with the Missions of other denominations, in respect of the liberality of native converts in supporting their own teachers, and of their self-exertion for the extension of the Gospel: as in the case of the American Baptist Mission among the Karens of Burmah, of the Independents among the Armenians of Asia Minor, and of the wonderful preservation and increase of Christianity in Madagascar after the expulsion of European Missionaries. The unfavourable contrast may be explained by the fact that other denominations are accustomed to take part in the elementary organization of their Churches at home, and therefore more readily carry out that organization in the Missions. Whereas in our Church the Clergy find every thing relating to elementary organization settled by the law of the land:—as in the provision of tithes of church-rates, of other customary payments, in the constitution of parishes, and in parish officers. Our Clergy are not, therefore, prepared for the question of Church organization; and, therefore, in the Missions they exercise the ministry of the word without reference to the non-existence of the organization by which it is supported at home.

6. This imperfection in Church Missions must be remedied by keeping in mind the distinction between evangelizing the heathen, and the ministering to the Native Church; and by introducing into the Native Church that elementary organization which may give it "corporate life," and prepare it for its full development under a native ministry and an indigenous Episcopate.

7. For the introduction of such elementary organization into the Native Church the following principles may be laid down.

PRINCIPLES.

I. It is expedient that native converts should be trained, at as early a stage as possible, upon a system of self-government and of contributing to the support of their own native Teachers.

II. It is expedient that contributions should be made by the converts themselves, for their own Christian instruction, and for Schools for their children: and that for this purpose a Native Church Fund for an assigned Missionary District should be established, into which the contributions should be paid. The Fund must, at first, be mainly sustained by grants from the Missionary Society, these grants to be diminished as the native contributions spring up. Whilst the fund receives grants from the Society, the Parent Committee must direct the mode of its management.

III. It is expedient that the native Teachers should be divided into two classes, namely—

(1.) Those who are employed as assistants to the Missionary in his evangelistic work, and who are paid by the Society.

(2.) Those who are employed in pastoral work amongst the native Christians, who are to be paid out of the Native Church Fund, whether Schoolmasters, Readers, Catechists, or ordained Pastors, as the case may be: so that they may be regarded as the ministerial agents of the Native Church, and not as the salaried agents of a Missionary Society.

IV. It is expedient that the arrangements which may be made in the Mission should from the first have reference to the ultimate settlement of the Native Church, upon the ecclesiastical basis of an *indigenous* episcopate, independent of foreign aid or superintendence.

PRACTICAL SUGGESTIONS.

To carry out the foregoing principles it is suggested:—

8. That, in conformity with Principle I, the converts should be encouraged to form themselves "into *Christian Companies*" (Acts iv. 28) for mutual support and encouragement: that the members of such Companies should not be too numerous or too scattered to prevent their meeting together in familiar religious conference. Local circumstances will decide the convenient number of a Company; upon its enlargement beyond that number it should be divided into two or more companies.

That one of such company should be selected, or approved of, by the Missionary, as an elder or "*Christian Headman*," to call together and preside over the companies, and to report to the Missionary upon the moral and religious condition of his company, and upon the efforts made by the members for extending the knowledge of Christ's truth. Each Christian Company should be encouraged to hold *weekly meetings* under its headman, with the occasional presence of the Missionary, for united counsel and action, for reading the Scriptures and prayer, and for

making contributions to the Church Fund—if it be only a handful of rice, or more, as God shall prosper them.—(Principle II.)

That *Monthly Meetings of the Christian Headmen* should be held under the Missionary, or some one whom he may appoint, at which meetings the headmen should report upon their respective companies, hand over the contributions, receive from the Missionary spiritual counsel and encouragement, and commend their common work, in united prayer, to the great Shepherd and Bishop of souls.

9. That as long as converts are thus dependent for their Christian instruction upon their headmen, and the occasional ministrations of the missionary or other agents paid by the Society, the work must be regarded as the evangelistic work of the Society. The first step in the Organization of the Native Church will be taken when any company, one or more neighbouring companies unitedly, shall be formed into *a congregation having a Schoolmaster or Native Teacher located amongst them, whose salary is paid out of the Native Church Fund*—(Principle III.) This step may be taken as soon as the Company or Companies so formed into a congregation contribute a fair amount, in the judgment of the Missionary, to the Church Fund.

10. That a second step in the organization of the Native Church will be taken when one or more congregations are formed into a *Native Pastorate under an ordained Native paid by the Native Church Fund*—(Principle III.) This step may be taken as soon as the congregations are efficiently advanced, and the payments to the Native Church Fund shall be sufficient to authorize the same, in the judgment of the Missionary and of the Corresponding Committee.

That the Christian headmen of the companies comprised within a Native Pastorate should cease to attend the monthly meetings of headmen under the Missionary, and should meet under their Native Pastor.

That as long as the Native Church Fund is under the management of the Missionary Society, the Native Pastors, paid out of that Fund, must remain under the general superintendence of some Missionary of the Society, who shall be at liberty to minister occasionally in their churches and to preside jointly with the Native Pastors at the meetings of headmen and other congregational meetings : the relation between the Native Pastor and Missionary being somewhat analogous to that of Curates with a non-resident Incumbent. (See Society's *Minute on Native Pastors*).

11. That a third step in the organization of the Native Church will be taken when a sufficient number of Native Pastorates having been formed, *a district Conference* shall be established, consisting of Pastors and Lay Delegates from each of their congregations and the European Missionaries of such District. District Conferences should meet periodically for consulting upon the Native Church affairs, as distinguished from the action of the Society.—(Principle IV.)

12. The first step of a Native Church's organization as above described, being a part of Missionary operations, will be carried out by the Missionaries.

13. The second step must be taken in consultation with the Committee and the Bishop of the Diocese.

14. The third step places the Native Church more directly under episcopal superintendence : as District Conferences upon Native Church affairs will properly be under the control of the Bishop, and the action of the Society will diminish as the Missionary district becomes divided into Native Pastorates.

15. When any considerable District has been thus provided for by an organised Native Church, foreign agency will have no further place in the work, and that District will have been fully prepared for a Native Episcopate.

CONCLUDING REMARKS.

16. There must be a variety of details in carrying into effect these suggestions. A mere outline is given above. But it will be seen that the proposed scheme of organization will prepare the Native Church for ultimately exhibiting in its Congregational, and District Conferences, the counterpart of the Parish, and the Archdeaconry, under the diocesan Episcopacy of our own Church system.

17. The proposed organization of the Mission Church is adapted to the case as it is, where the Native Church is in a course of formation out of a heathen population by the agency of a Missionary Society with limited resources. Under such circumstances, a Society must commence its work by accustoming the converts to support their own institutions in the simplest form: so that the resources of the Mission may be gradually released, and be moved forwards to new ground. In other words, the organization must work upwards. When a sufficient *substratum* of self-support is laid in the Native Church, its fuller development will unfold itself, as in the healthy growth of things natural. Had the problem been to organize a Mission where ample funds exist in the hands of a Bishop and his Clergy, for the evangelization of a whole district, as well as for the future endowment of its Native Church, the organization might work downwards, beginning with a diocesan council, forming the converts into districts and parishes, building churches and colleges, &c. These have been too much the leading ideas in modern Missions: and European ideas easily take root in native minds. But past experience seems to shew that such a system, even if the means were provided, would be too apt to create a feeble and dependent native Christian community.

18. The foregoing suggestions must be modified according to local circumstances and to the previous system which may have prevailed in a Mission. In older Missions the change of system must be very gradual. For when a Mission has grown up in dependence upon European Missionaries and upon native agency salaried by European funds, the attempt to curtail summarily its pecuniary aid, before the introduction of a proper organization, will be like casting a person overboard before he has been taught to swim, it will be a great injustice to the native converts, and may seriously damage the work already accomplished.

19. On the other hand, in new Missions the Missionary may from the first encourage the enquirers to form themselves into companies, for mutual instruction and reading the scripture and prayer, and for making their weekly collections. It should be enjoined upon each company to enlarge its numbers by prevailing upon others to join in their meetings. The enlargement of a Christian company so as to require sub-division, should be regarded as a triumph of Christianity, a festive occasion of congratulation and joy, as men rejoice "when they divide the spoil."

20. If the elementary principles of self-support and self-government and self extension be thus sown with the seed of the Gospel, we may hope to see the healthy growth and expansion of the Native Church, when the Spirit is poured down from on high, as the flowers of a fertile field multiply under the showers and warmth of summer.

Self-Support.—Dr. Anderson, of the American Board of Missions, justly remarks, "The self-supporting principle among native Christians, in all its applications, needs an unsleeping guardianship and culture."* Painful experience has shown the unhappy

* Memorial Volume, p. 326.

results of doing every thing for Native Converts, instead of teaching them to rely on their own efforts. The following are illustrations.

The Rev. T. Hasell, of Chuprah, Kishnaghur, Lower Bengal, thus writes:

"There has always been an anxiety to get a number of Christians, and to get all their children to school. There has been no lack of funds for the erection and maintaining in efficiency the machinery, as Schools, Churches, &c., &c. The poor have been, until very recently, liberally provided for. The Missionary has been all things to all men, ready to listen to any tale of distress or suffering, and always anxious to assist to the utmost of his power any applicant. The teachers have always been employed, when necessary, in pleading the cause of any oppressed by the Zemindar; and in any possible way the whole Mission establishment has been at the service, so to speak, of the Christians, and they have not failed to perceive that in some way or other they are of importance. The education provided for their children they neither want nor appreciate, and the anxiety for their spiritual welfare, which leads the Missionary to beseech them, in Christ's stead, to be reconciled to God, they regard as the result of fear lest they should leave the Mission; in short, many put on the profession of Christianity as a means of improving their worldly condition, and it is not surprising after the many years which they have realized that as a fact, that they should avail themselves of any new opportunities which may arise apparently tending to that end. To be more explicit, it may be put thus: For years my predecessor here, with untiring zeal and self-denial, devoted himself wholly to the people. He made their case his own, and wearied himself to provide for their temporal wants and necessities, in the hope of securing their attention to spiritual things —many, now the heads of families, have grown up under his kind, fostering care, and treasure up his name among their household words. Surely neither he nor they can be blamed; but he leaves for Europe, I take charge, and gradually reveal my inability to follow in his footsteps. I have no money to lend. I cannot, and will not superintend the many modes of employment which his ingenuity had devised to assist them. They are told over and over again, that they must now begin to help themselves. The style of living in the schools is reduced almost to the standard of that of the parents of the children; clothes are no longer dealt out with a liberal hand to those women who call themselves poor. The burden of supporting the really poor is thrown at once and for ever upon the congregation, and in short, every thing by degrees is being cut off that in any way partakes of the nature of support. As a natural consequence, the people are all displeased; the teachers, who are so intimately mixed up with the people, that they have scarcely an independent opinion, secretly agree with them, whatever they may say to me openly: and thus the whole community is prepared to murmur, and the least spark leads to an explosion."*

The Rev. F. Schurr, another Missionary in the same district, bears similar testimony:

"The large majority of our Christians entertain the notions, that the Missionaries were very poor at home and came out to make nominal Christians, and receive an allowance for each man, woman, and child; and that we receive large sums of money from the *Company* to supply *all their wants*, and that we and the Catechists and others divide it among ourselves, and prosper on their

* Report for 1859, p. 31.

poverty. It stands to reason that the word of God cannot find an entrance into hearts filled with such monstrous prejudices."

The following extract from the Report of the Rev. J. Vaughan, Church Missionary, Calcutta, reveals somewhat of the same spirit; but with the gratifying intelligence that it is passing away:

"The principle of supporting none but orphans has been steadily adhered to throughout the year. In every case when a child has a father, he must receive his clothes from home, and if he eat in the school, a monthly payment for food has to be made in proportion to the income of the father. In several cases a sort of compound is made by which the child receives every thing from the school for a larger payment. I cannot help looking back to the first attempt at introducing the pay-system with peculiar satisfaction. At that time the mere mention of the thing was regarded as an outrage on all the principles of Missionary justice and propriety; the bare suggestion that a Christian father ought to provide for the children whom God had given him, was scouted as utterly heterodox by the majority of our Christians. 'Are you not *ma-bap*?'* was the reply, 'and were not we and our fathers before us fed and clothed? What new doctrine is this which is brought to our ears?' One man finding his pleadings unavailing tried the effect of a fiery epistle, in which he respectfully informed me that I was a wolf in sheep's clothing, bent upon devouring the poor little lambkins, instead of protecting them; and that if I do not in quick time abandon my project, a report to that effect should go up to the committee.

"Such was the state of feeling at the inauguration of the principle. It is, thank God! very different now. A long time has passed away since I heard the slightest murmur of discontent, and I am persuaded that not only is the rule acquiesced in as a thing that cannot be helped, but that gradually the people are coming to see and feel it a right and proper thing too. I feel strongly that too much stress cannot be laid upon the importance of making our Christians bear their own burdens, not only with respect to Schools, but throughout the general machinery of our Missions. Never shall we have a healthy vigorous Christianity until that is the case. The axiom, God helps those who help themselves, is emphatically true in this respect."†

Experience everywhere has abundantly shown, that though temporal assistance may appear to secure for a time outward prosperity, it is most destructive to the sound progress of a mission. Converts for whom every thing has been done, are the most ungrateful, the most unsatisfactory in every respect. Happily this is beginning to be generally acknowledged. Considerable progress in a right direction has been made, especially in the Madras Presidency. In some Missions, however, little is yet raised; or if such be the case, so little attention is paid to it, that it is not mentioned in the Reports. It is very desirable that full statements should be given under this head. Contributions of Native Christians should be invariably entered separately in every Subscription List. The compiler has gathered the following items from Missionary Reports; but until complete returns are furnished there must be omissions.

* Literally, father and mother,—a phrase often applied to a benefactor.
† Report for 1861, pp. 12, 13.

Society.	Station or District.	No. of Native Christians.	Amount contributed.
	BENGAL.		RS.
London Mission... ...	... Calcutta	.....	677
Free Church	... Bhowanipore. ...	45†	876
Baptist Mission	... Intally	.....	40
do.	... Tambulda	.....	200
General Baptist Mission, Orissa.	Cuttack	170†	77
do.	... Pipli	33†	21
	NORTH-WEST PROVINCES.		
London Mission... ...	... Benares	100	46
Church Missionary Society	... Allahabad	340	229
do.	... Lucknow	95	55
do.	... Agra	613	8
	THE PUNJAB.		
Baptist Mission. ...	... Delhi	199	20
Loodiana American Presbyterian Mission, ...	... Loodiana Mission. ...	.....	87
Church Missionary Society	.. Amritsar	96	22
do.	... Attock	.....	320
	BOMBAY PRESIDENCY.		
Irish Presbyterian Church	... Surat	36	100
American Board... ...	... Ahmednuggur ...	927	673
Free Church	... Bombay.	150	80‡
	MADRAS PRESIDENCY.		
Church Missionary Society,	Madras,	640	267
Gospel Propagation Society,	do.	1,298	1,222
London Missionary Society,	do.	282**	297
Wesleyan do.	do.	61†	120
Free Church do.	do.	167	303
London Mission,	Vizagapatam,	113**	30
Do.	Vizianagrum,	153	63
Gospel Propagation Society,	Secunderabad,	271	138
Do.	Cuddapah,	1,805	56
London Missionary Society,	Bangalore,	165**	155
Do.	Salem,	246	125
Do.	Coimbatore,	233	167
German Evangelical Mission,	Canarese Stations,	1,386	148
Do.	Malayalim,	1,424	117
Leipzig Evangelical Lutheran Mission,	Tamil Stations,	5,196	1,000
Gospel Propagation Society,	Tanjore and Trichinopoly Districts,	4,642	789
American Board,	Madura,	6,372	1,290
Gospel Propagation Society.	Tinnevelly,	16,667	4,135
Church Missionary Society,	do.	33,691	12,566
London Missionary Society,	South Travancore,	20,859	4,641
Church Missionary Society,	Malayalim Missions,	7,919	1,500
London Missionary Society,	do.	1,829	295
	CEYLON.		
American Board,	Jaffna,	921	1,179
Church Missionary Society.	Cooly Mission,	1,071	320

* For seven months. † Church Members.
‡ The Native Christians are also contributing liberally towards the erection of a Church.
** Baptised.

The above list is incomplete, especially with respect to Ceylon. All the Missions in that Island raise considerable sums, though they are not mentioned or distinguished in the Reports. The congregation of the Rev. P. De Zylva, Wesleyan Native Minister, Morottoo, near Colombo, consisting of 371 native Christians, contributed during 1861 the sum of £73. 12*s.* 5*d.*

Objects for which money is raised.—The Reports of the Madras Church Missions and of the London Mission in South Travancore give interesting details, which show at a glance the objects for which contributions are raised.

	C. M. S. Madras Missions.		*L. M. S. Travancore Mission.*
	RS.		RS.
Missions	2,4 5	... ...	2,052
Church Building and Repairs	3,674	... ...	812
Lighting of Churches and Church Fees	1,'65		
Communion Alms	541		
Endowment Fund	1,555		
Poor Fund	941	... ...	720
Widow's Fund	980		
Branch Bible Society ...		... ...	286
Local Tract and Book Society		... ...	750
Miscellaneous	3,010	... ...	314
	14,335	... ...	4,936

Contributions to the Bible and Tract Societies in the Church Mission accounts are included under the head "miscellaneous."

Support of Native Pastors.—This is being aimed at in a few cases. The Free Mission Church, Calcutta, and the Bhowanipore Native Church of the London Mission, agreed to raise half the salaries of their Pastors, and both have more than fulfilled their engagements. The Rev. E. Sargent, Palamcottah, from the contributions of his people, paid half the salaries of his Native Agents, 17 in number, during last year; while a considerable sum was raised for other objects. In some instances a smaller proportion of the salary, as one-fourth, has been paid.

Endowment Funds have been commenced in some Missions. Their advantages appear very doubtful. It seems unwise to add such an inducement to indolence to the tendency of the climate. It is also preposterous to ask an infant Church, just emerging from Heathenism, to bear the burden in all coming time of what will doubtless become a powerful Christian community. Should it be objected that the Churches of India will find ample scope for their liberality elsewhere, it may be replied that experience has shown that, as a general rule, those who do least for the support of the Gospel among themselves do least to send it to others. But

the question does not rest simply upon the effects of endowments upon the native Pastors and Churches themselves,—it has an important bearing upon the spread of the Gospel. The support of the native agency is becoming a burden far beyond the strength of the Home Churches, and is opposing expansion. How much relief would be obtained if all the Missions followed the course pursued by the Rev. E. Sargent! In some cases investments do not yield more than five per cent. A sum which would maintain an agent for 20 years must therefore be sunk to obtain an endowment. Were this amount expended at once in paying Mission Agents, in a few years there would be other self-supporting stations. The late devoted Missionary labourer, the Rev. T. G. Ragland, seem to have entertained this view:

"The only property he possessed was a small investment of £500 left him by his father. This sum after having been 'most distinctly offered' to his nearest relatives in succession, to prove that he had 'not the slightest idea of making it a corban,' was presented anonymously to the society as his jubilee contribution. The gift was subject to the condition, 'that it should not be appropriated to endowments, but be spent forthwith.'"*

The apostolic precept. "Let him that is taught in the word communicate to him that teacheth in all good things," seem naturally to imply that each congregation should support its own pastor. Those who think this inexpedient, at least under present circumstances, might throw the contributions of a district into a common fund.

Modes of Raising Money.—Various plans are adopted, some of which may be noticed.

MISSION BOXES OR POTS.—Considerable sums are raised in the Tinnevelly and Travancore Missions by means of earthen collecting pots and boxes. The former cost only ten shillings per thousand, and are easily procurable. Paste-board boxes, made up at the Mission Press, are used in Travancore. In Tinnevelly some of the richer Native Christians have got wooden boxes made, the lids of which can be unscrewed when necessary. Each family can obtain a pot or a box. This mode is excellent in several respects. Poor people whose earnings are received in small sums, can thus drop in money at any time. Some seek to give a little every day. The Rev. J. Pickford, Tinnevelly, mentions the following instance: "At our half-yearly meeting in July last, one pot, belonging to M.— was found to contain more than seven rupees or more than 700 dúts and half dúts.† When asked, how he had collected so large a sum, he said, 'He had endeavoured day by day to remember the mercies of God."

* Memoirs of Rev. T. G. Ragland by Rev. T. T. Perowne, P. 151. This interesting and very profitable Missionary biography, has by an oversight been omitted in the list of publications. It is published by *Seeley. Price 7s. 6d.*

† Equal to half pence and farthings.

The Rev. Dr. Caldwell, Tinnevelly, thus explains the reasons which led him to adopt this plan.

"It had been the custom, in collecting funds for our various local Societies, for those who were interested in the collection to go from congregation to congregation, and from house to house, inducing the people to promise to contribute, and collecting the promised contributions when the appointed time came round. Though this practice was unobjectionable in itself, yet amongst a people who are at once very parsimonious and very dilatory, and with collectors who being Hindoos, are apt to think authority preferable to moral influence, it led in many cases, almost necessarily, to what appeared to me to resemble compulsion. The contribution assumed more or less of the character of a rate and people who had paid their share were often tempted to bring some sort of pressure (not invariably an intellectual pressure) to bear on those who had promised but had not yet paid. Even in the more favourable class of cases the practice gave rise to a good deal of unseemly 'dunning.' All this might have been tolerable enough in the collection of funds for secular purposes, but it seemed to be peculiarly unsuitable for an association for the Propagation of the Gospel, every thing connected with which should be done, not grudgingly or of necessity, but with a ready mind and a hearty will.

"When in charge of a small parish in England a few years ago, I had been struck with the advantage of placing a Missionary box in every house in the Parish, so as to supersede the necessity of getting in the subscriptions by monthly or quarterly visits from house to house, and had determined to try the experiment amongst our native Christians on my return to India. On my arrival I found that the experiment had already been successfully tried in several of the Church Missionary Stations in connection with local Missionary efforts, and that all I had to do was to introduce the plan into my own district."

Dr. Caldwell adopted the following arrangements:

"As the opening of all the kalasams (pots) in the district would occupy a considerable space of time, I arranged that there should be four or five minor meetings, in various parts of the district for getting through this part of the work, and a General Public Meeting in Edeyengoody itself, after the second breaking of kalasams, for the purpose of delivering up the accounts of the year and stirring up the minds of the people by addresses. The first opening of the kalasams was in February, at the close of the dry grain harvest, and the second in August, at the close of the palmyra season."

The results are thus stated:

"All probability of collecting the subscriptions by compulsion being now precluded, and people being left free to put into their kalasams as much or as little as they pleased,—interest in the work of the Society being now the only impulse to liberality, and the expectation that the kalasams would be opened in the presence of the people of the neighbourhood being the only check upon meanness,—I had an excellent opportunity for studying the development of each person's real disposition. In a considerable number of instances people were found to give pretty nearly what they were accustomed to give under the old plan; but there were also many cases, as might have been anticipated, in which there were first who were last, and last who were first.

"There were people in comfortable circumstances in whose kalasam little more than the value of the kalasam itself was found, and who instead of being abashed when their two or three coppers were counted out and exhibited, were

evidently chuckling at their good luck in having been let off so easily this year; and there were poor people, day labourers, whose half year's kalasam was found to contain a week's wages.

"I was quite prepared to expect this year a smaller amount than was realised by the previous mode of collection; but I felt persuaded that the diminution, should there be any, would not be a loss but a gain, inasmuch as I should now at least have the satisfaction of knowing that compulsion of every kind had ceased, and that the contribution was in reality, as well as name, a voluntary one. I was much gratified, however, to find, on the various collections being reckoned up, that the total amount was considerably greater, instead of being less, than that of the previous year."—*Mission Field, April* 1860.

Collecting Committee.—The Rev. D. Gnanamuttu gives the following account of the mode of collecting in the Western Division of the Nallur District, Tinnevelly:

"In the beginning of this year a general fund was established, and it was resolved to explain the object and benefit of it to the people, and to ask them to support it by their prayers, contributions, and co-operation. To manage this fund a President, Vice President, Secretary, and a Committee consisting of twelve members (six Catechists and six members of the congregation) were appointed. It was arranged also to hold meetings and raise contributions in all the congregations. Agreeably to this, our first Meeting was held at Palavanúr on the 25th of January last. The Rev. W. Clark occupied the chair; the Rev. A. Samuel, three Catechists, and two members of the congregation addressed the assembly. This was in every respect an interesting Meeting. The contributions of that congregation came to more than Rs. 80. Since then the Catechists and myself have held Meetings in fifteen of the principal villages, and up to June 22nd the sum of Rs. 501-7-6 had been subscribed. The Meetings were held at such a place and time as the people themselves fixed. At each place, two or three speakers addressed the Meeting, and then the head of each family was asked what he would contribute. Such as were willing to contribute named whatever sum they were now inclined to give and paid it down at once, or paid part of it with a promise to give the rest in a short time. After this the women and children came forward and paid their contribution. Thus every thing went on quietly and satisfactorily. The people not only willingly gave, but also stimulated others to give. Each contributed to his ability from one anna to Rs. 12."—*Madras Church Missionary Record. November*, 1861.

Monthly Subscriptions.—Persons in regular employment paid monthly, will probably be best able to contribute monthly after they receive their salaries. This plan is adopted in many cases in towns.

Harvest Thank-offerings.—In some rural districts contributions are received in this form. A Bengali farmer in the district of the Rev. G. Pearce, to the south of Calcutta, has given as much as Rs. 100 at a time, when his harvest was gathered in. The Rev. C. C. M'Arthur, Church Missionary, Jaffna, North Ceylon, writes as follows:

"On Easter Tuesday we had our service for thanksgiving for the harvest

just gathered in, and by the sale of first fruits, which took place after the Meeting, we realized a sum sufficient to support a girls' school for a year or more. This was one of the most interesting Meetings I have seen in Ceylon. The Church was quite full on the occasion, so full indeed, that many of the young had to sit on the floor. After the Tamil service the Missionary scenes were exhibited, and the collection was made after the New Zealand fashion, the people bringing up their offerings to the communion rails, while two or three were singing a Christian hymn to one of their native tunes. The various articles were sold by auction after the meeting. to the highest bidder. Paul the barber brought a cow, which was sold for a pound; and another man brought a calf, which was sold for ten shillings.—*Church Missionary Gleaner, August*, 1861.

Weekly Sunday Collections.—Small sums are raised in this manner in many Churches. In Tinnevelly, produce is sometimes brought. It may be seen in a little heap in one of the corners of the Church, at the conclusion of the service.

Occasional Public Collections.—The claims of these useful Institution, the Bible and Tract Societies, should be brought before every Native Congregation once a year, and collections made for each. The duty of Christians to disseminate truth by means of books and tracts might be enforced with great advantage on such occasions.

Church-Building Societies.—The late Rev. Mr. Rhenius, of Tinnevelly, invited his people to give each one day's average gains a year to a Church-building fund. It was found very useful. The plan is still kept up in the district.

Handful of Rice.—It is the custom of Hindus in some parts of India whenever food is to be cooked for the family, to set aside one handful of rice to be given in charity. This custom should be retained, if possible, among converts. With the communion alms, it might form a sufficient fund to meet the wants of the poor of the congregation.

Contributions among American Missions.—The pressure on Missionary funds by the unhappy struggle in the United States, has called forth in a remarkable manner the liberality of converts connected with the American Missions. The following notice is from the Report of the Ahmednuggur Mission:

"Then Rev. Vishnoo Bhaskar, the Pastor of the 2nd Church, made an address, pointing out to Native Christians their duty to be benevolent, and give of their property for the promotion of the cause of Christ; and as he was speaking he emptied his purse on the table. The amount which he gave was one rupee more than his monthly salary. Then the people began to come up one after another and lay down their offerings. Each one gave what he pleased, and as he thought himself able to give. They who had no money with them gave the ornaments they had on their persons, or wrote on slips of paper the amount of money or the articles they would give. Some gave one rupee, some half a rupee, some two or five or ten rupees, some half a month's pay, some a months' pay, one three months' pay, one a third of his year's income,

and some the gold rings and other ornaments on their fingers One brought a gold medal worth five or six rupees. The women, too, gave with great liberality. Some brought their silver rings and silver bracelets, beads, gold earrings and other ornaments. One woman had collected a lot of fuel (dried cow-dung.) and sold it, and brought a rupee, the value, and gave it to the Lord. A poor blind woman came feeling her way to the table, and laid down a rupee upon it. Some took off the large neck-rings on the necks of their children and other ornaments, and gave them. Some persons gave their turbans, and other articles of apparel. One gave a horse, one a cow and calf, one half the value of his buffalo, others gave calves, goats, hens, ducks, doves, &c. Some gave copper and brass drinking vessels. One man promised five cart-loads of stone for building, another promised all the oil-seed in one field, one promised one-fourth of the flax which he raised, one promised oil, one gave wool, one gave some wheat, one gave a European toy worth two rupees. Boys and girls even gave, and their gifts were as follows:—cloths of different kinds, a handkerchief, pice, pen-knives, scissors, a looking-glass, a slate, books, ornaments, hens' eggs, &c. One little child without any suggestion from others pulled off her tiny shoes and gave them. The Missionaries also gave 100 Rupees each, and their children too gave with great delight. While the people were bringing up their offerings and their little slips of paper containing their promises, the Pastor was reading passages of scripture on the subject of benevolence, and making remarks upon them."

Similar liberality was displayed by the converts connected with the Madura Mission. The Committee of the American Reformed Protestant Dutch Church being unable from want of funds to send out again one of the Missionaries who had visited America on account of the severe illness of his wife, the Native Christians connected with the Arcot Mission pledged themselves to raise Rs. 979 to pay for his passage back to India.

All should Contribute.—In some cases the converts are not asked to give, because it is said that they are too poor. The report of the Bengal Auxiliary of the London Missionary Society contains the following remarks on this point:

"We commenced our work among them, the Village Churches, at the beginning of the year, with the determination to teach them the duty of self-help and self-reliance in such matters, at all events, as lay within the reach of any willing Christian mind. It is true that they are poor, many of them very poor, as are the great mass of the peasantry of Bengal, and some of them occasionally need a little pecuniary help even in their temporal matters. But we think this principle ought not to be lost sight of, that no people are so poor as to be exempt from the duty of making efforts to support Christian ordinances and spread Christ's religion. The poorest body of people are in possession of the simple conditions necessary to the discharge of this duty. Acting on this principle we have encouraged them to contribute monthly for the relief of their own poor, to bear the expense incident on the celebration of the Lord's-supper, and to purchase the simple furniture requisite for their Chapels One of our congregations, when appealed to, raised the greater part of the money necessary to build a new Chapel. These things they did cheerfully, but they have not contributed anything towards the support of their native preachers and schoolmasters.

If we succeed in the contemplated project of getting one of our native ordained brethren settled among them; a reliable zealous man who understands the spirit of Christianity, who will be able to go frequently to their homes and teach them by example as well as word; we may reasonably hope that an improved state of things will soon appear. It is possible that some of them will leave us and betake themselves to other Churches in quest of a Missionary who might have large charitable funds at his disposal, but there would be, we may hope, an improved and constantly improving Christianity among those left. We might be a step nearer to what we want to see in India, that Christianity shall become indigenous."

Efforts for the spread of the Gospel.—The Rev. Dr. Caldwell has the following remarks on this head.

"The divine blessing cannot be expected by any congregation whether in England or India, which leaves the heathen around it to be evangelised by the zeal of strangers, which holds itself aloof from the contest with evil which Christ's Church militant here on earth must ever wage, or which is content to enjoy Christian privileges from generation to generation without paying for them. It is the praying, working, giving congregation that is refreshed with showers of blessings. If we wish to call forth the dormant faith, love, and zeal of a people, whether it be in England or in India, there is no way of doing it so effectual as that of stirring them up to do good to their neighbours. Work is the best remedy for rest, whether in a machine or in a Church. At every turn of the wheel some portion of rust is ground off, and the cold, dull organisation gets warmed up and brightened.

"It is a hopeful sign of the soundness, on the whole, of the work that has been going on in Tinnevelly, and a pledge, I trust, of the perpetuity and prosperity of the Tinnevelly Church, that it is beginning to realise its duties with respect to the surrounding heathen. The idea of teaching every native congregation to consider itself an association for the spread of the gospel has taken possession of the Missionaries of both our Societies, each of whom is zealously working it out in his own district, and the people themselves are every year entering into it more cordially. If local zeal and liberality continue to be drawn out more and more, in the ratio of the last five years, we need not entertain any fear lest Tinnevelly Christianity should die out. There are instances on record of idle Churches, self-indulgent Churches, and contentious Churches dying out, but not one instance of a working Church dying out has yet been heard of.

"For these reasons I noted with much interest the progress of our local Society for the Propagation of the Gospel.

"According to the report which was read at the Anniversary Meeting of the association, four catechists, who are also Schoolmasters, and two assistant Schoolmasters, or monitors, have been employed by the Association during the year, to work in the congregations and Schools already under our care in the district of country selected as the sphere of the Society's labours; and two itinerant catechists have been employed to devote their entire time to visiting in succession the heathen villages in the same district, and endeavouring to preach the Gospel to every creature therein. The members of the Native Committee of the association, both catechists and private members of congregations, spent four days each at their own expense, several of them more than once, in accompanying the itinerating catechist from village to village, and bearing testimony to the truth of the message delivered. At the termination of his tour, each of the catechists belonging to the Committee has given an account of what he had

seen and done, at the Friday evening service at Edeyenkoody. One of these catechists I found to be so well fitted for this kind of work by his thoughtfulness, as well as by his skill and zeal, that I took him with me myself whenever I went on a tour into the same district throughout the year, and heard him with much pleasure deliver many excellent addresses.

"The direct results of the labours of the association during the first year of its existence have not been considerable.

"Small Christian flocks have been formed amongst Shanars and Pariahs in two villages, and a third is a process of formation. There appears to be no doubt of the extension of the movement amongst people of those castes. All that can be said with respect to the higher castes is, that, with few exceptions, they have listened respectfully to the various native teachers that have gone amongst them, as well as to myself; that Christian books and tracts have been readily received and read by all of them that we have met; and that a general impression that Christianity is a good, benevolent religion, and that it will be proper to embrace it some time or another, seems to have been produced in their minds. Beyond this general impression (and some signs of more decided conviction in a few individuals, which proved to be evanescent), no direct results have been realised as yet amongst persons of this class. Progress has been made amongst them in imparting to them some knowledge of the nature of Christianity, in removing misapprehensions and prejudices, and in preparing the way, I hope, for some future movement.

"The indirect results of the labours of the association seem, for the present at least, to be more valuable than any direct results that have been accomplished. The endeavour of our people to do good to their neighbours has been the means of doing good to themselves. It has diverted their attention for a time from their disputes and litigations. It has given them something better to think about than their gains and their wrongs. It has taken them out of themselves, and given them a few ideas of the extent and importance of the rest of the world, of the excellency of the religion they profess, and of the mode in which the kingdom of God is established amongst men. It has also contributed to gain over to the congregations to which they themselves belong many persons who lived near their own doors, and who had held aloof from Christianity till they were attracted to it by signs of life and progress. Even if these were the only results of the establishment of the association, the labour that has been expended upon it, and the funds that have been raised by it, cannot be said to have been in vain."—*Mission Field, April*, 1860.

The Tinnevelly Missions support several catechists who itinerate among the heathen in North Tinnevelly. Similar assistance is offorded in Ceylon by the Church Missions. The Rev. H. W. Shackell, Agra, attaches great importance to the inculcation upon converts of the duty of making personal efforts to lead others to the Saviour. He has met with much encouragement as the result of this, even among a degraded class of the community. The idea is still too prevalent among Native converts that only those who are supported as Mission Agents are bound to spread the Gospel message. The Rev. R. R. Meadows, writes, "Something, it seems, had been said, previously at Vageikulam on the subject of their seeking out the women of the congregations, and then their conversation had been, but our *wives* get no salary,—that is, they are not to act the part

of Christian women, the part of wives of Christian teachers, unless they are paid for it !"*

Singing in Public Worship.—In most Missions in India the attempt has been made to introduce English tunes in public worship. Missionaries in general are not acquainted with native music ; *they* think European music much superior, and it has no heathenish associations connected with it. In some cases the converts have acquired a fair knowledge of English tunes ; but in others little success has attended the efforts to teach them. The compiler well remembers his impressions of the singing the first time he was present at a native Service in a Mission out-station Church in Ceylon. Such was the variety of discordant notes, that notwithstanding the interest and solemnity of the occasion, it was with the greatest difficulty he could refrain from bursting out into a roar of laughter. As it has been found after many years trial, that the people prefer their own national music and sing it with much greater accuracy and feeling, several Missionaries are now introducing it with good effect. Christian hymns have been composed, adapted to native tunes. The Rev. J. Parsons, Benares, assisted by Messrs J. Christian and H Colliss, has reduced to European notation a number of standard Hindu tunes, taken down from professional singers. Some Mahomedan tunes, have also obtained been from the same persons, and a few in the Bengali style. The volume contains 90 tunes, with Hindustani hymns in Roman character. It is entitled "The Hindustani Choral Book," and may be procured from Messrs. Lazarus and Co Benares, or the Baptist Mission Press, Calcutta. The price is 1½ Rupees.

Meetings for Females.—The Bombay Free Church Mission Report contain the following passage :

"One or two domestic meetings for the benefit of females of respectable families were instituted during the year. At one of them, conducted by Mrs. Wilson and the wife of one of the converts (Bapu Mazdá) the attendance of mothers and daughters has varied from twelve to twenty. Mrs. Nisbet has a small meeting of a similar kind in another family."

Church Libraries.—Some congregations at home have libraries from which members can obtain the loan of books free. They are maintained by annual public Collections. This plan might be adopted with advantage in India. The Report of the London Mission, Mirzapore, contains the following statement.

"A library for the especial welfare of the Native Christian Community was instituted in the Mission in the course of the year. There are at present 347 separate volumes in the library, which are in English, Hindi, Urdu and Roman Urdu, Sanscrit, and other languages. The subscribers are ranked in two classes, the four class consisting of persons who contribute four annas monthly and receive four books at a time, and the second consisting of persons who

* *Madras Church Missionary Record, March,* 1862.

contribute two annas monthly and receive two books, at a time. There are at present twenty-one subscribers."

The Tract Societies in India would probably assist with pleasure in the establishment of congregational Libraries by supplying their publications at reduced rates.

Book Depots.—At every out-station where a Missionary resides it is very desirable to have a small book depôt, to which the people may have ready access. The person in charge might be remunerated by a percentage on sales, or the price might be slightly increased. The duty might be undertaken by some Mission agent.

Love-Feasts.—Several Missions have adopted Love-Feasts, both as a test of caste and to promote kindly feeling The Rev. J. J. Dennis, in the last Report of the Nagercoil Mission, South Travancore, says,

"At the close of the year, for the first time since I came into the Mission, we held a Love-Feast, at which more than 250 Church Members—persons from 11 different castes—sat down together to eat the same curry and rice, prepared and served by men, some of whom used to count themselves as of high caste, and others who are looked upon as of low caste; the Mission families also uniting with them. It was a most pleasant sight; and while witnessing it I could but give God thanks that so much had been done towards the breaking down of so gigantic an obstacle to the spread of the Gospel in India as this *Caste*. O that it were entirely removed!"

The following remarks by the Rev. Dr. Caldwell, Tinnevelly, on the subject of Caste are interesting and instructive:

"Indian Christianity has to contend with a more serious evil than superstition, viz. caste. Superstition loses strength and disappears as enlightenment and civilisation extend; but caste is so deeply rooted in the Hindu mind, that no amount of intellectual enlightenment compels it to quit its hold. Even Christian piety does not in all cases appear to succeed in eradicating it. The importance of the subject must be my excuse for mentioning here what I have done from time to time for the purpose of putting down caste in my district.

From the very outset I felt persuaded that the Shanars, who form the larger proportion of our Tinnevelly Christians, were as much influenced by caste feeling as the people of any caste in India; and that to leave them in this matter to themselves would be to nourish a serpent which would eventually turn against us. I made it a rule fifteen years ago, that the catechists and schoolmasters of the district should from time to time eat together food cooked by the lowest caste, and when a boarding school was established in the district, I made it a standing rule of the school, that the cooking should be conducted on the same principle.

As regards the freedom of wells, the freedom of streets, the interior arrangements of each congregation, &c., I endeavoured to meet and overcome each manifestation of caste as it came to light. Some progress was made also by means of meetings for prayer amongst our native Christians, which were held in each house in succession, irrespective of caste. My policy was to take only one step at a time, but always to keep moving.

I was so far, however, from fancying that caste could be eradicated, even amongst the Shanars, by these methods, that I was accustomed to say it would

take a thousand years to overcome it. Last year I felt that the time had arrived for taking a step in advance with respect to communicants, and I organised a 'feast of charity,' to which all communicants should be invited. This movement was, on the whole, successful. More than a hundred persons, men and women, of five different castes, including Vellalas, attended the feast that was held in Edeyenkoody, and ate together food that had been cooked by the caste that was regarded as the lowest. Similar feasts, on a smaller scale, have also been got up by some of the native teachers in the villages in which they reside. I bore only a part of the expense of this feast myself. It has been my rule ever since not to admit to the Communion any persons who have not proved, either in this way, or in some other manner equally public and decisive, that they have abandoned the heathen notion, that food which has been prepared or touched by people of inferior castes conveys pollution. I have applied this rule to the Pariahs also, being well aware that Pariahs shrink from contact with people whom they suppose to be beneath them with as much caste scrupulosity as their neighbours. I am still, however, very far from supposing that caste has been overcome. A beginning has been made, and that is all. The line of battle must be advanced further and further by each generation of Missionaries, and position after position must be gained, before the crisis arrives.

One of the many difficulties with which we have to contend is, that Missionaries themselves are not agreed in the view they take of it. There are those who uphold caste, a very small minority now it is true, and chiefly found in the ranks of the Leipzig Mission. There are those who disapprove of caste in theory, but who do nothing in opposition to it, who palliate its evils, and who are therefore regarded by natives as upholders of caste. There are those also who are so charitable and sanguine, that they literally 'believe all things,' who believe the assertions of caste men that they have given up caste, without even asking them 'when?' and 'how?'—who fancy that caste has ceased to exist when it keeps quiet and does not obtrude itself on their notice I once met with a good illustration of the necessity of interrogating people, who say that they have given up caste, with respect to the way in which they gave it up. A native catechist of mine, many years ago, was fencing with my requirement that he should do something to prove that he had given up caste. He said it was unnecessary for him to do anything to prove it, for he had given up caste long ago, and to ask him to do anything of the sort now, would be like an impeachment of his veracity. I asked him to explain to me precisely how he had given up caste and when. He replied that, many years ago, when he was a pupil in Mr. Rhenius's Seminary in Palamcottah. Mr. Rhenius had one day put his hands into his food and tasted a little of it to see that it was properly cooked, that he had eaten the food notwithstanding that Mr. Rhenius had touched it, and that therefore he had given up caste! This man had for years been cherishing this in his mind and referring to it from time to time without explanation, as his one proof of being free from caste pride, whereas, now that he explained his meaning, he simply proved his unbounded impudence. When caste is dealt with in a spirit of uninquisitive charity, it is quite enough to keep quiet and let well enough alone. Why should it strive to obtain what it has got already? 'The strong man armed keepeth his house, and his goods are in peace.'

The chief difficulty that is met with, however, in contending with caste consists in the pliancy with which it adapts itself to circumstances It is marvellous to see how soon it recovers from blows which were to have laid it prostrate.

Every arrangement that ignores caste, or that has the effect of bringing the

different castes together, is protested and contended against as if it were foreknown to be a fatal injury; and yet, when the arrangement has actually been carried into effect, instead of admitting itself to be beaten, it pretends that what has been done was merely a matter of course or of official routine, which goes for nothing, and that it retains all that it really cares for as firmly as ever.

Whenever convenience or gain is at stake, it lays aside its scruples to be resumed again at a more favourable season. It adapts itself to the new state of things, whatever that new state may be, with wonderful elasticity, forms new alliances instead of those that failed it in the hour of need, shifts its front, changes its mode of warfare, bends to the blast, like the river reed, and as soon as the storm is over raises its head as vauntingly as ever. It was once supposed that caste would be destroyed if pupils of all castes learned together in the same school; but this arrangement is now almost universal, and yet caste survives. It was then supposed that it would be a fatal blow to caste if native Christians of all castes received the Communion at the same time, and especially if they all partook of one and the same cup; but this arrangement goes for nothing now, it is done in the Church only, it does not count. It was believed that if boys were brought up promiscuously in a boarding school or seminary, in which the food was prepared by low caste cooks, caste would be destroyed; caste could never survive such an arrangement as that; but that arrangement has been made and caste survives. 'It was an unavoidable inconvenience,' 'it was done merely for the sake of a situation,' 'they were boys only that did it, and boys can submit to anything.' It did not count. It was then said, 'Women are the real upholders of caste. Educate girls on anti-caste principles, and caste will be at an end.' Multitudes of girls have now received a boarding-school education, in the course of which caste has been set at nought daily. Many of them have been married also to young men who had been brought up in a similar manner. In many respects it is unquestionable, that girls brought up in our boarding-schools have been very greatly improved, and yet no sooner are they married and settled in life, than caste reappears in all their domestic arrangements. What they did in school does not count. Those who truly, honestly, and voluntarily, carry out in their homes the anti-caste principles on which they were educated are but the fraction of a fraction.

The last move I have taken is to inquire of each person in my district, what they have done in their own villages, of their own accord, and without an order from their Missionary, to prove to all that they do not retain caste, and, if they are unable to give a satisfactory reply, to deal with them as maintainers of caste—which would involve their suspension from Communion, if they were Communicants, and their dismissal from employment if they were employed by the mission. This move will probably have the same success that every device adopted against caste has hitherto had, that is, it will succeed in the letter, but fail in the spirit. In many cases, indeed, very little remains to complain of except the spirit of caste. Objectionable, unchristian practices have been abandoned one after the other, through the untiring zeal of the Missionaries, and so far doubtless we have reason to be thankful; but the divisive, exclusive spirit of caste remains, and so long as that remains we may make ourselves quite sure that as soon as the Missionaries are away, caste customs will spring up again in all their vigour. The one arrangement by which caste can be extinguished is intermarriage. That is unquestionably the final battle; but before that battle can be fought with any prospect of success, a hundred preparatory battles must be fought and won. To *begin* the war by requiring the different castes to inter-

marry would be like beginning the conversion of a Mahomedan by making him eat pork. Intermarriage cannot be urged with any prospect of the alliance proving a happy one, so long as there is no social intercourse between the different castes, so long as the touch of a low caste person is supposed to communicate pollution, and so long as there is so great a disparity between the higher, and the lower caste with respect to modes of life and habits. When all idea of caste defilement has been eradicated, when social intercourse by eating and drinking has become common, when the lower castes have risen in cleanliness at least to the level of the higher, intermarriage will follow almost as a matter of course.

This is one of 'the things that are before,' which are to be realised, I trust, by the Indian Christianity of the future.

In a work like that in which we are engaged in these parts, the object of which is to elevate and enlighten a people who have 'sat in darkness and in the shadow of death' for thousands of years, to expect rapid success is to render our disappointment certain. We are apt to forget how slowly habits are formed and overcome, how slowly the character of a race is changed, how quiet and slow are the steps by which God changes the face of the world. We try to rescue our benighted brethren from ignorance and apathy, and expect them all at once to hail us as deliverers, but are disappointed to find, as in most cases we do find, that they would prefer being left to themselves, and that fighting with them is as necessary as fighting for them We wish the converts we have gathered in to reach the stature of perfect men speedily, so that we may see the fruit of our labours in our own day, but we find that possibly we shall have to spend our whole lives with but little apparent result, to lay our bones amongst the people for whom we labour, and to rest in our graves perhaps for centuries, before the cause in which we have fought really triumphs. Still, this is in strict accordance with the way in which God has governed the world and the church from the beginning. The Father hath worked hitherto after this manner, thus also hath the Son worked hitherto; and if we are permitted to be 'workers together with God,' we must learn to be content to do His work in His way. In due time it will be found that many an apparent failure was in reality a victory, and that we were never more successful than when we felt most dispirited.—*Mission Field, September*, 1860.

Education.

English Education.—There are about twenty Missionary Institutions in India and Ceylon, affiliated to the Universities, undertaking to educate up to the B. A. standard. The number of pupils varies in each from one hundred to upwards of a thousand. In addition to them, there are numerous other Mission Schools in which English is taught.

An important conference on Foreign Missions connected with the Free Church of Scotland was held at Edinburgh in November, 1861. The Report published,* with a letter from Dr. Duff, is deserving of careful attention. The great, and even the growing, value of Missionary Institutions of a high grade at the present time, is prominently brought forward. Space permits only a few extracts:

* London, *Nisbet & Co.*

"In all ages and countries," writes Dr. Duff, "where the human mind has been aroused to inquiry, there has arisen a struggle between science and religion, philosophy and faith. In Europe it seems greater now than ever. There, the followers of Comte, proclaim their absolute incompatibility. The enemies of religion and faith exult in their abasement and threatened extinction; while timid friends, half doubtful of the possibility of a perfect concord in conciliation between philosophy and faith, would allow the former to be raised into an authority, coincident and coequal with the latter; or even allow the latter to be so sublimated that its essential characteristics come to be well nigh volatilized altogether."

"Now if all this be in lands where Christianity, the only true religion, and faith in it as the only revelation from God, have, for long ages, been paramount; where there are Christian Churches and Schools, Christian parents and Ministers, with endless means, ordinances, and appliances, fitted to reach old and young,—what I ask, must it be in this heathen land, where *religion and science, faith and philosophy, are systematically severed* in our *Government Schools and Colleges*, with no Christian parents, or ministers, or other agencies and means of correction are readily accessible or likely to be available to the young beyond the walls of their government schools and colleges, when those, emancipated from the hereditary bondage of a thousand errors and superstitions, launch out on the wide ocean of wildest speculation—anti-Christian and even Atheistic?

"This is no alarmed view or imaginary picture of possible evil. It has already been largely verified.

"In the stupendous system of Hinduism, there is no department of science or physical research that is not pre-occupied with the most astonishing errors.

"Before European science, therefore, Hinduism, as a matter of theoretic belief, soon fell. And no true Religion being taught instead, science was regarded as equally hostile to *all* Religion and Christianity, among the rest, denounced as an imposture and a lie. The scientific objections of European infidels were greedily seized on, to hold up the Bible to ridicule and contempt. The alleged immutability of physical laws, urged by Laplace and other great names, was adduced as proving the *impossibility* of the Scripture miracles; astronomy and the nebular hypothesis were appealed to against the Mosaic account of the creation; Geology and its epochs against the work of the six days; Ethnology with its kindred sciences against the unity of the human race, and its descent from a common stock; Egyptian discoveries and such like against the Mosaic chronology; physiology, phrenology, materialism, all supplied weapons to assail some portions of Holy Writ. In short, almost every known branch of physical science was laid under contribution, in some perverted and distorted form, to bear testimony against the Christian revelation.

"Now, I would beseech all men of intelligence and thought to try to realise such a state of things as this in the metropolis of an empire, with 180 millions of unbelievers in Christianity; and the believers in it a small handful, for the most part, weak, illiterate, uneducated, unable to comprehend, far less to cope with, this tremendous opposition. Talk of evangelization in such peculiar circumstances! Well, how is it to be? That is the question. Would not common sense and all past experience suggest, that one of the most direct and effective ways of arresting the torrent which thus threatened to swallow up the Christian cause amongst us, would be to establish *another institution*, in which, through its public teaching, and lectureships, the *real union* and *harmony* between science and true religion, which is Christianity; between philosophy and true faith, which is the Christian—might be conspicu-

ously exhibited before the eyes of the awakened, educated, active spirits around us? To erect a breakwater against the encroachments of the threatening deluge,—to rear a lighthouse to warn off the perilous rocks and quicksands, and direct into the haven of true religious faith—were not this an object of sufficient magnitude to arrest the attention, excite the holy ambition, and engross the utmost practical energies of any Society or national Church in Christendom?"*

Dr. Duff bears the following testimony to the benefits of such Institutions, in addition to the numbers actually baptised.

"Many of our young men, though not nominally Christians, know what Christianity is, and cherish a respect for it and its teachers. And upon those who are its open and avowed enemies, they act as a considerable check and drag. They are in that state of mind and actual knowledge, that on a day of the Spirit's outpouring from on high, hundreds of them might at once be awakened, quickened and led joyfully to embrace the truth as it is in Jesus, becoming at once a well-furnished, well equipped host of believers." p. 88.

The last Report of Jay Naynarain's Institution, Benares, connected with the Church Missionary Society, gives the following illustration of the gradual influence of Christian education:

"Before concluding this Report," writes the Rev. H. D. Hubbard, "I will mention one very marked change which I have observed in the conduct of the boys, regarding the truth of Christianity, and of their own religious system, as compared with their manner, seven and eight years ago, when I first commenced teaching in the College. It was then a common occurrence in our daily reading, for the boys to raise objections against the doctrines and facts of the Bible. They would frequently come prepared with questions on the most difficult passages, not at all connected with the subject we were reading, and with the evident sympathy of the whole class, ask with well-feigned humility and earnestness for an explanation. Now the case is quite altered, and so far from raising objections to our religion, they very rarely stand up for their own. A short time ago, I had one of the junior classes with me, and the subject of idolatry was brought before us in our reading, when one of the boys between 15 and 16 years of age, who had lately been admitted into the School, boldly defended the worship of idols, and appealed to the Shasters in support of it. The remainder of the class, nearly twenty in number, were quite amused by his arguments, but instead of shewing any interest in them, they looked at me apologetically in his behalf, as much as to say, 'He is only a new boy, Sir, and does not know any better.'"

The following list of studies pursued in the Senior Class of the Free Church Institution, College Department, Calcutta, will give an idea of the instruction imparted in a Missionary College of the highest grade:

Bible.—Revision of the Old and the New Testaments.

Theology.—The Bible Hand Book (Angus's); the Evidences of Christianity, (Paley's); Leslie's Short and Easy method with the Deists; The Divine Life (Kennedy's.)

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* Pages 82-4.

Literature.—Addison's Cato ; Milton's Paradise Lost, Books I—III ; Pope's Temple of Fame ; Addison's Spectator and Bacon's Advancement of Learning, Book I.

History.—Revision of the History of Greece ; The History of England, (Milner's) ; The British Constitution, (Hallam's) down to the Plantagenet Period.

Mental and Moral Science.—Abercrombie and Payne ; Hamilton's Lectures.

Mathematics.—Revision of Euclid ; Algebra, (Colenso's) whole ; Plane Trigonometry, and Statics (Goodwin's)

Bengali.—University Course, First Examination 1861 ; and Grammar ; Translation and Dictation.

The average number on the roll during the year in the above Institution was 1130.

Range of Studies.—In many Institutions the subjects studied are all that could be wished ; but in others of a similar grade, the range is very contracted, a disproportionate time being given to one subject while others are entirely overlooked. History with some is the favourite study, while the whole circle of physical science is ignored. It is absolutely certain that the large majority of the boys attending English Schools will never obtain a complete education ; they would not even master one or two subjects although their attention were devoted solely to them. Most of them have no higher prospect before them than of becoming inferior clerks. Numbers when they leave school subside into a state of intellectual stagnation, and remain all their lives nearly as ignorant as the masses around them. The problem is, how can the mind be so aroused during the short school period, that its continued exercise afterwards may be secured ? Nature herself by her phenomena excites the opening faculties of the child. Too often a contracted education directs his attention to mere words, and the universe becomes to him a blank. Astronomy and physiology, including the means of preserving health, may be mentioned as subjects which ought to be included within school studies. It is unnecessary to dwell on their special importance in India. Separate textbooks for them are not required ; lessons on the principal points can be introduced in ordinary Reading Books. The minds of the pupils will thus be exercised at the same time that they are acquiring English ; while their vocabulary will be more complete than if their reading were confined to history, although that is important in its place. Thus the pupils may gather some of that general knowledge which is insensibly picked up in England in conversation ; but which cannot be so obtained in India. Some may sneer at the recommendation as mere "cramming," and would limit studies to language and mathematics ; but most intelligent men will not now be satisfied with such a narrow range, especially in India.

On the other hand, there are a few Mission Schools in India and Ceylon in which Latin is taught to natives who possess only a very limited knowledge of English. The plan adopted in the great majority of Institutions is greatly preferable, viz., to regard English

as occupying the place of Latin and Greek, and to concentrate attention upon it and the vernaculars.

School Fees.—For many years Mission Schools gave a superior English Education free of charge. The practice is now becoming general of charging a fee. This change is much to be commended. Free Schools led children of the poorer classes to attend, but the instruction which cost them nothing was in many cases little valued, and they came very irregularly. Their parents could not afford to keep them long at school, and hence they acquired a mere smattering of English. It is much better that children of this class should receive only a good vernacular Education. The extract from a Minute by the late Sir Henry Ward, in a previous chapter, shows the evils of an insufficient knowledge of English. It ought however, to be stated that while at present fees should be exacted, in the early stages of Missions, when there was little desire for education, such a course would have been inexpedient. The Rev. G. Hall, Madras, thus shows the practicability and advantages of the levying of fees under present circumstances :

"One of the most interesting features of our work during the last year, was the introduction of a school fee. At the commencement of the Institution ten years ago, an entrance fee was charged from each boy, and this was for some time kept up. Other Schools of the same sort, however, charged no such fee, and when our School was completely dispersed by successive conversions among our pupils, we were glad to do as the others and admit all applicants without charge. The period, however, had arrived when it was clearly our duty to make a change in this respect—so in February last year we told our pupils that in future each one must pay 4 Annas a month. This charge, which was rigidly enforced, made not the slightest alteration in our attendance, but was cheerfully paid.

"We believe that even to our scholars great good has resulted from the change. They now set a higher value on the instructions they receive, since it costs what is to them no unimportant sum, and the consequence is that our attendance has been more regular. To us who conduct the School it is gratifying to know that our educational work is valued by the people, and the money thus collected has been of very great service in enabling us to carry on the Institution efficiently. The average amount of money realized from School fees *in the Institution alone*, is nearly 100 Rupees a month."—Report. p. 11.

The Rev. J. Ogilvie, of the Church of Scotland Mission, Calcutta, doubled the fees with the following result :

"I am very glad, indeed, to be able to inform you that we have thought it advisable to *double* the fees. Considering the number of schools that there are now, it was with some diffidence that we ventured on this step. However, as we had raised the character of their education—and they seemed all fully sensible of that—we thought it nothing but fair that they should pay for this. It is now two months since these double fees were imposed ; and there is yet no diminution of numbers—rather, perhaps an increase—and that of a somewhat higher class than attended before. I should not be at all surprised if such should turn out to be the result of the increased rate of fees. At present the

number of paying pupils is about 600—this will yield very nearly about £30 sterling (300 rupees) a month. Besides these, there is a considerable number whom, for reasons I shall state afterwards, we admit without paying any fees." —*H. & F. Record of Church of Scotland, June*, 1861.

Dr. Mackay, of the Free Church Mission, Chinsurah, hopes to defray all the salaries of the Native Teachers in his Institution from School Fees :

"At the close of last session the number on the roll was about 700. Of these upwards of 60 were free students (admitted without a fee, on account of the poverty of their parents or guardians), and the remainder paid a fee of 8 annas or one shilling monthly This year, in order to relieve the home Mission fund as much as could be done with prudence or safety, after much anxious consideration, and with the consent and approbation of our colleagues and other friends in whose judgment we had confidence, we resolved to raise the fee to one rupee, or two shillings monthly ; and to admit none in the free list who were unable to read the Bible. It seems to me, indeed, that, as missionaries, we could not do otherwise—could not send away from the reading and hearing of the gospel any poor boy, merely because he was unable to pay the school fee. Accordingly, in the beginning of this month, after due notice had been given, the fee was raised to one rupee, and about half the boys on the free list (all those in the six lowest classes, consisting of boys from six to ten) were struck off. The effect in the attendance was, as we expected, considerable. Our numbers diminished to 500 ; but they have already risen again to 540 ; and, in a few months more, I have no doubt, we shall have at least 100 more. Our annual income from school fees, for the working months, will be this year between £500 and £600, a certain portion of which must, in all fairness, be employed to raise the efficiency of the school ; and if the home Committee will only undertake to pay to Dr. Duff the interest of the money they borrowed from him (about £1400) for the purchase of the Mission premises here, I feel confident that we are now in a condition to relieve them of all other expenses connected with the Chinsurah Institution."

The Rev. J. H. Wilkinson, Church Mission, Trichoor, Cochin Territory, mentions the following :

"One of our English speaking boys educated in Mr. Harley's school has of his own accord commenced an English School in a Nair's house near Wadakancherry. On a recent visit there I examined the school, consisting of 17 Nair boys, and was certainly astonished at their progress. They buy all their own books &c. and pay the schoolmaster each 1 rupee per mensem. Seeing that this is the only way in which the higher classes are to be affected, I was heartily thankful, and encouraged the boy with all my heart."

Vernacular Schools.—The great majority of Mission Schools in India are conducted purely in the Vernaculars. The education communicated is generally of a low standard. Few of the teachers have been trained, and the children generally remain only a short time in attendance. There is, however, a gradual improvement. In Tinnevelly the Church Missionary Society has a large and flourishing Vernacular Training Institution, which is by degrees supplying a superior grade of Village Teachers. Throughout the Tamil Country a considerable number of teachers have made efforts to obtain Gov-

ernment certificates, entitling them to an increase of salary. The Christian Vernacular Education Society offered rewards, averaging two months' pay, to all Mission Vernacular Teachers in the Bengal and Bombay Presidencies and in Ceylon who passed a satisfactory examination on certain prescribed subjects. It had the effect of stimulating some to study. The same Society is making arrangements for the commencement of a Training Institution at Madura, near the centre of the Tamil Mission field. A lady in England gave, through H. Carre Tucker, Esq., the munificent donation of £2,000 for the erection of a Training Institution at Benares, under the Rev. C. B. Leupoldt. Two trained teachers from Germany were sent out during 1861, and considerable progress had been made with the buildings.

Night Schools.—The Rev. J J. Dennis, in the Report of the Nagercoil Mission, writes as follows:

"To meet the case of children whose parents cannot afford to send them to School during the day, as well as that of those who are too old to go to school, but who are anxious to learn, I have established in 10 congregations in the District, Night Schools, to be taught by the Schoolmasters, or Catechists, or both, according to the number of attendants. A commencement was made in November only, yet I am happy to say the success has been encouraging. In 10 schools for males, there are now, under nightly instruction, 141 young men and boys, and in 7 schools for females 52 young women and girls. In no case do those who attend the night schools attend those held in the day, and very few at present are able to read."

Books in Mission Schools.—Large numbers of books are now published in India, by Government and School Book Societies, from which every Christian sentiment, to use the words of the Bombay Director of Public Instruction, is deliberately "weeded out." However much this may accord with the Government principle of "neutrality," is it right for a Missionary to use in his school a book from which every allusion to Him who sent him forth has been carefully expunged?

Miscellaneous Remarks.

Mission Statistics.—As Dr. Mullens is about to publish very complete Mission Statistics, with a review of the progress made during the last ten years, the compiler has not deemed it advisable to give details this year. In future issues an attempt will be made to show the exact advance in each nation during the twelve-months.

Medical Missions.—The value of this agency "for destroying prejudices and preparing the way for the reception of the Gospel of the blessed Saviour," is universally admitted Dr. Paterson, Medical Missionary, Madras, employs the following means to diffuse Christian truth among those who attend the Dispensary:

"In addition to the regular daily services and those on Sabbath mornings, it has always been our wont to distribute among the patients, tracts and portions of scripture such as we considered best adapted to the peculiarities of individual cases. Besides the Tamil fly-leaf which we have been in the habit of giving to every patient understanding that language, we have had another prepared in Telugu, and a third is now being translated into Hindustani, for the use of Mahomedans who come to us."

During the year the Rev. J. Lowe, Medical Missionary in connection with the London Missionary Society, came out to South Travancore, and Dr. Valentine, of the United Presbyterian Church, joined the Mission in Rajputana.

Missionary Agencies.—The relative value of these is often discussed; but like the various members of the body all have their uses. Dr. Wilson of Bombay remarks in the last Mission Report:

"There are several promising inquirers at present under the care of the Mission, brought into connexion with it through its varied agencies and instrumentalities to all of which the Lord now, as in times past, is giving his blessing, in such a way as to lead us to recognize their suitableness, without the disparagement or disproportionate exaltation of any of them, whether predicatory, educational, editorial, translational, or conversational; or whether stationary or itinerative."

Different Fields.—The Rev. Dr. Duff thus points out the very unequal obstacles to be overcome in different parts of India:

"That it is an easier matter to raise an entirely barbarous people to comparative civilization than it is to raise a comparatively civilized Heathen people to a higher and nobler type of civilization, is what all history affirms. And the fact now stated would seem to indicate that what is true of civilization, is true of evangelization too. At all events, the fact is undoubted that, while the progress of evangelization in any form has been so lamentably slow and contracted among the comparatively civilized Brahamical and Budhistical races, the progress at least of outward professional evangelism has been proportionally rapid and extensive among the rude and unlettered Karens of Burmah, the devil-worshipping Shanars of Tinnevelly, and the wild hill tribes of Chota Nagpore to the West of Bengal. It seems like the difference between turning up the shrubless, treeless, meadowed prairie, and the gigantic thick-set forest, the tangled growth of ages. Are we, then, to leave the millions of Buddhists in Burmah and elsewhere and scores of millions of Brahmanical votaries in India because of the vastly greater difficulties in the way of their evangelization? In the language of a protesting faith we may surely exclaim, God forbid." *Free Church Report*, 1861, p. 42.

Anticipated Course.—Mr. Macleod Wylie in "Bengal as a Field of Missions," quotes the following remarks by the late Mr. Thomason, in a letter written soon after he was appointed Lieutenant Governor of the North-West Provinces:

"The progress of Missionary labour is slow but visible. A great deal is done towards the gradual undermining of the system of false religions which prevail. Looking to the way in which Providence would ordinarily work such changes, I think we may expect a gradual preparation for any great national change; and then a rapid development whenever the change has decidedly

commenced. If we carefully examine history we shall find that generations passed away in the gradual accomplishment of objects which our impatient expectations wish to see crowded into the brief space of our own lives. We must bear in patience and hope, and see labourer after labourer pass through the field, expectation after expectation disappointed, and at length be content to pass ourselves from the stage in full faith and confidence that God in his own way and in his own time will bring about the great ends which his truth is pledged to accomplish. For us in the present day, the important practical consideration is that each should labour in his own part to help on the good work, and strive to bear his evidence to the truth by example and precept if not by direct instruction."

Prayer for a Blessing.—The section on Missions may be appropriately concluded in the words of one who, for more than quarter of a century, has borne the burden and heat of the day in Bengal:

"My own firm persuasion is, that whether we, the weary, toiling pioneers, ploughers, and sowers, shall be privileged to reap or not, the reaping of a great harvest will yet be realised. Perhaps when the bones of those who are now sowing in tears shall be rotting in the dust, something like justice may be done to their principles and motives, their faith and perseverance, by those who shall then be reaping with joy, and gathering in the great world harvest of redeemed souls. In the face of myriads daily perishing, and in the face of myriads instantaneously saved, under the mighty outpourings of the Spirit of grace, I feel no disposition to enter into argument, discussion, or controversy with any one. Still my impulses and tendencies are to labour on amid sunshine and storm, to leave all to God, to pray without ceasing that the Spirit may be poured out on Scotland, England, India, and all lands, in the full assurance that such outpourings would soon settle all controversies, put an end to all theorisings about modes and methods, and other immaterial details, and give us all so much to do with alarmed, convicted, and converted souls, as to leave no head, no heart, no spirit, no life for anything else. Yes; I do devoutly declare that a great, wide-spread, universal revival would be the instantaneous and all satisfying solution of all our difficulties, at home and abroad! Oh, then, for such a revival! How long, Lord, how long? When wilt Thou rend Thy heavens and come down? When will the stream descend? These, and such like, are our daily aspirations. We are like the hart, thirsting, panting, braying for the water-brooks. We feel intensely that it is not argument, or discussion, or controversy that will ever win or convert a single soul to God; that it is the Spirit's grace which alone can effectuate this; and it is, in answer to believing, persevering, importunate prayer, that the Spirit usually descends with his awakening, convicting, and converting influences. Our weapon, therefore, is more than ever the Word of God, and the arm that wields it, prayer."

"Surrounded as we are by the bristling fences and the frowning bulwarks of a three thousand years' old heathenism, we crave the sympathies and the prayers of our brethren in more highly favoured lands. Painfully familiar as we are with the "hope deferred" which "maketh the heart sick," we often feel faint, very faint; yet, through God's grace, however faint, we have ever found ourselves still "pursuing," still holding on, with our face resolutely towards the enemy, whether confronting us in open battle, or merely evading the sharp edge of the sword of the Spirit, by timely flight. Our motto has ever been, "Onward! onward!" no matter what might be the Red Sea of difficulties ahead of us. But, oh, as men—men of like feelings and infirmities as others—it would tend to

cheer and hearten us did we find ourselves encompassed with the sympathies and the prayers of brethren at a distance. Not that God has ever left us without some witness or manifestation of His favour. We have had our own share of spiritual success; a goodly number of souls, from first to last, have been converted to God. For this we feel deeply grateful. But we long for thousands, yea, tens of thousands, and hundreds of thousands, and millions! Will the Church at home, if wearied of giving its moneys, assist us by a united, mighty host and army of prayers?—*Rev. Dr. Duff.*

OBITUARY NOTICES.

Lady Canning.—No death in India during the year occasioned such general regret as that of this amiable and accomplished lady, the beloved friend of Queen Victoria. The sad event took place on the 15th November. She had spent some time at Darjiling, sketching the Himalayas, and enjoying the magnificent scenery. In excellent health, she was looking forward with pleasure to an early return to England, and had already commenced preparations for her departure. On her way to Calcutta she caught fever in the jungle at the foot of the Hills, and after a few days illness, the disease terminated fatally. Her remains were interred in a portion of the Barrackpore Park, afterwards consecrated as the burial ground for the Governors General of India and their families. She lies not far from the beautiful gardens, where in homely dress, she herself often tended her favourite flowers.

The following notices from the Bengali Press are extracted from the *Indian Reformer:*

"We have had many Governors General, but the lady of not one took so lively an interest in the welfare of India as Countess Canning. Her death must be regarded as a great calamity to Hindu women. She commiserated the degraded condition of the females of this land, and endeavoured to elevate them. We have heard that she contributed Rs. 100 every month to the fund for the re-marriage of Hindu widows. Mr. Bethune's Girls' School has been hitherto sustained and kept up only by her liberality. If spared to return to England, she would doubtless have pleaded there the cause of the women of this country. One of the chief objects of her life seems to have been to remove the distress of womanhood, whether of India or elsewhere. She was unwearied in well doing."—*Soma Prakasha.*

"One day, while on a visit to the Medical College Hospital, Her Ladyship observed that female patients in that establishment were not waited on by nurses. The very next day, she wrote to the then Principal of the College, Dr. Eatwell, requesting him to employ six nurses on a salary per month of 8 Rs. each, which she paid from her own pocket."—*Paridarshak.*

General Cubbon.—This distinguished officer died at Suez on the 23rd April on his way to England. He was in his 77th year. The following notice of his career is from the *Indian Statesman*:

"The death of Sir Mark Cubbon, the late ex-Commissioner of Mysore, is an event which has caused much regret, though it was by no means unexpected. It is unnecessary for us to dwell upon the past services of one who may be called

the last of the old school of Indian Statesmen. Sir Mark Cubbon came to this country only one year after the defeat and death of Tippoo and capture of Seringapatam, and when the first Napoleon had only just been appointed First Consul. During the sixty years which have since passed away, Sir Mark Cubbon has filled many high appointments, but to the present generation he is chiefly known as having for nearly thirty years ruled over Mysore with a power almost approaching to a despotism. How the country has flourished under his administration is known throughout India. During the previous period it had been gradually sinking into debt and anarchy; whereas it now exhibits a prosperity which can scarcely be seen elsewhere, whilst its finances show a yearly surplus which would gladden the heart of any Chancellor in the world. Strange to say that during the whole sixty years which had elapsed since Sir Mark Cubbon first landed at Madras, he had never once visited Europe; and therefore it is not surprising that even in his old age he should have turned a wistful eye towards England. Unfortunately the wish was not destined to be gratified. The change was not the one best adapted for lengthening his days; and he expired at Suez in his seventy-seventh year. Upon his many public and private virtues it is needless to dilate. His liberality bordered on profusion without being unjust; and many will regret that his bones did not find their last resting place in this country rather than amongst strangers in a foreign land. From private sources however we learn that Dr. Campbell, who accompanied the deceased soldier and statesman, had resolved on carrying his remains to England, where we trust that they will find a tomb fitted for one who will ever be remembered in the annals of Mysore.

"Sir Mark Cubbon belonged to an Isle of Man family, and was never married. He appears however to have regarded all young officers who were stationed at Bangalore as members of his own family; and there were few who had not received from him at one time or other the present of a horse or a gun. One anecdote may be related as an instance of the large hearted generosity of the noble race of Indian statesmen which have passed away. A young officer had got into some sort of scrape about a matter of four hundred rupees. Sir Mark Cubbon quietly pressed the money upon him, and said,—'There, I shall not ask you to return the money to me; but when you are an old man be sure you help a young fellow in the same way.'"

G. C. Barnes, Esq., C. B.—The Punjab Administration Report contains the following notice of this officer, who died at Hazaribaugh, soon after his appointment to the office of Foreign Secretary to the Government of India:

"Death has deprived the Punjab of one of its best Commissioners, Mr. G. C. Barnes, C. B. In a brief career, few Indian administrators have left a deeper impression on the institutions and the people of the country. The pupil of Thomason, he made, when a very junior officer, a settlement of the land revenue of the Goorgaon district, the liberality of which, so great as to be doubtfully viewed by his master, has in a year of scarcity proved the stability of the times. Transferred to the hill district of Kangra, he persevered in the same policy, which has since been amply approved amidst the derangement elsewhere created by the sudden depreciation of agricultural produce. Called upon to act as a Civil Judge, he used the discretion allowed him to free the conduct of causes from technicalities, from delay, vexation, and expense, at a time when his views were less general than they have since become. The decisive suppression of an insurrection which occurred in 1848-49, was mainly due to

his prompt resolution. He gained in an unusual degree the attachment of the hill people, who still say in conversation that they have had several just and good rulers, but that 'Barnes Sahib' was their 'Mâ Bâp' (father and mother). Parting from these simple tribes, he afterwards became Commissioner of the Cis-Sutlej States, and crowned a successful administration by confirming in their allegiance, by means of sound counsel and commanding influence, those powerful chiefs whose co-operation in 1857 contributed so essentially to the maintenance of British dominion. In him the Indian Government has lost a sagacious, able, and experienced officer, equal to the most important services."

Sir Richmond Shakespear.—The following sketch is from the *Friend of India*:

"India has lost another worthy disciple of that peculiar school of 'soldier-politicals' whereof Sir John Malcolm may be considered at once the founder and the type. It has contributed to the marvellous structure of our eastern empire a succession of master builders, whose names will shed an enduring lustre on the service to which they belonged. To their potent influences for good over the minds of a rude and impressible people, may be attributed a large share of whatever success has attended our efforts to ameliorate the condition and conciliate the good will of the countries we hold in subjection.

"Sir Richmond Shakespear, Agent to the Governor General in Central India, whose lamented death from bronchitis occurred at Indore on the 28th ultimo, was one of the family favourably known in the Civil and Military Services of India from an early period. He joined the Bengal Artillery from Addiscombe about the end of 1838. After ten years of dull regimental routine in a period of profound peace, during which his mind was gradually accumulating sound knowledge and his character becoming favourably developed, the British invasion of Affghanistan suddenly offered a field well adapted to arouse the dormant energies of our officers, and he was fortunate enough to be selected to accompany Major D'Arcy Todd of the Bengal Artillery, as an assistant on a political mission to Herat. With an ardent and chivalrous spirit of adventure tempered by prudence, a genial and generous nature, and good average abilities, he proved himself a most valuable acquisition to the mission. On the 14th of May in the following year, 1840, he was deputed to Khiva to carry to a successful issue the negociations already begun by Captain James Abbot for the liberation of Russian captives, whose detention as slaves in Toorkistan had been made a convenient pretext by Russia for invading that country and thereby imperilling, as was supposed, at a critical period our prestige in Central Asia.

"More fortunate than his gallant predecessor, who failed chiefly from want of the necessary credentials, Shakespear, following closely in Abbot's wake and armed with the requisite political powers from his own Government which the latter had lacked, reached Khiva on the 12th June, about three months after Abbot's departure for St. Petersburg. His efforts were speedily crowned with complete success. The Khan yielding to his urgent representations, agreed to make a full surrender of his human sport; and the fiat went forth throughout the province of Khiva that all Russian captives should be brought into the Capital by a given day. With a punctuality rarely experienced in Asiatic diplomacy, a large number of these unfortunates were duly made over to the British Envoy on the 5th of August, the very day fixed for his departure for the Russian frontier. Others joined his camp on the line of march, and by the 4th August the whole, amounting to 416 souls, were transferred to his custody.

But there lay still before him, the wild Toorkman desert with its lawless and turbulent tribes, where his friend Abbot had but recently reaped bitter experience of treachery on all sides: he had, therefore, still but too much cause for anxiety and caution. It was destined that he should reap nothing but success and glory. On the 15th September he reached the Russian fort of Nova Alexandroffski. There, with his whole party of emancipated victims, he embarked for Oochuk, where he anchored on the 23rd, and on the 1st October finally delivered over his grateful protegés, to the Russian Commandant of Orenburgh. What a proud and happy moment must that have been for the young Artillery officer! How infinitely preferable such a triumph to the greatest of victories gained by human slaughter. His task thus nobly done, he hurried on to St. Petersburg where a flattering reception awaited him from the Emperor. Not to be outdone in acts which grace humanity, the latter restored to the Khivans merchandize valued at one or two millions sterling, and—more valuable than all besides—640 prisoners, among whom were many belonging to the wealthiest families in Khiva. Seldom, if ever, has a negociation been effected in the East so creditable to all parties concerned, nor, since the brightest days of chivalry, have the honors of Knighthood been more worthily won. Neither is it the least noticeable part of this remarkable drama, that the three chief actors therein were young officers of the Bengal Artillery, D'Arcy Todd, James Abbot, and Richmond Shakespear.

"On Sir Richmond's return to India in 1841 a new field of distinction lay open before him, and again his good star prevailed. During his absence the Cabul tragedy had been enacted. He was now to take no mean part in avenging it. Accompanying Sir George Pollock as Military Secretary with the army of retribution, he shared in its glories on the victorious march to Cabul, and there it fell to his envied lot to take a distinguished part in the liberation of those British captives, in whose fate the anxious sympathies of the whole nation had, for upwards of eight weary months of prolonged suspense, been concentrated. Putting himself at the head of 600 Kuzzilbash horsemen, to treat for whose active co-operation he had been deputed by General Pollock, and rightly judging that his personal example would operate as the most effectual stimulant to prompt exertion, he assumed the responsibility of command. With characteristic ardour, he urged an immediate advance to the rescue of his countrymen and countrywomen. These latter had fortunately contrived meanwhile to bribe their guards in the valley of Bameean, when on the very eve of being carried across the Toorkistan frontier into what seemed hopeless slavery. Escorted by these mercenary and still doubtful allies, they were hastening across the lofty mountain passes of Hindoo Khoosh to the British camp, in hourly peril of being intercepted by some of Mahomed Akbar's scattered forces. They had just crossed the Kaloo Mountain 14,000 feet above the sea, when Sir Richmond Shakespear's unexpected appearance on the scene, with his gallant little band of horsemen, dissipated all remaining fears and bade the fugitives rejoice at their accomplished deliverance. A few more hours sufficed to restore Lady Sale to her gallant husband's arms, and her sister heroine in misfortune to the safe custody of British bayonets. Memorable indeed was that happy meeting of the rescuers and the rescued on the heights of Suffed Kak, crowned on either side by British soldiers whose exulting cheers rent the air. But the happiest actor in that exciting scene must, without doubt, have been the brave young knight whom Providence had thus, a second time, selected as an instrument of merciful deliverance to the captive. Henceforth he was a made man, and, having chosen a political career as best suited to his genius and

most congenial to his feelings, he successively filled the posts of Resident at the Courts of Gwalior, Jodpore, Baroda, and Indore. For a brief interval, during the second Sikh war, he rejoined his Regiment and rendered good service in command of a heavy Battery in the hard fought fields of Chillianwalla and Goojerat. His honorable and useful career amply fulfilled the promise of his youth, and when at last so prematurely arrested by death, he occupied the distinguished post of Governor General's Agent for Central India, and was still regarded as a rising man."

Colonel Baird Smith, C. B.—The following notice is from the *Indian Reformer:*

"We have to record with deep regret the death of Colonel Baird Smith, C. B., on board the *Candia*, off Madras. Colonel Baird Smith came out to India in 1838, and joined the Madras Engineers. The following year, he joined the Bengal corps. In 1840, he was connected with the Canal Department of the North-West under Sir Proby Cautley, to which he remained attached for 18 years. In the two Sikh wars, in 1845 and 1849, he played no mean part. In 1850, he went to Europe, and was sent by the Court of Directors to study the irrigation works of Piedmont and Lombardy; the result of which study is embodied in a work published by that Court. About the same time, he visited North America. On his return to India in 1853, he joined Sir Proby Cautley, on whose retirement in the following year, he became Superintendent of Irrigation in the North-West. At the siege of Delhi, Colonel Smith rendered valuable services as an Engineer. In 1858, he was appointed Master of the Calcutta Mint. The services he rendered to humanity by his Report on the Famine of 1860-61 are known to the world. Colonel Baird Smith died in the 44th year of his age, leaving a name which posterity will not willingly let die."

Babu Harish Chunder Mookerjea.—The *Indian Reformer* thus describes the career of the late Editor of the *Hindu Patriot.*

"Harish Chunder Mookerjea was a remarkable man. Born of poor parents, and unblessed in youth with the benefits of a liberal education, he pursued after knowledge under peculiar difficulties. Endowed with fine abilities, and possessed of a vast deal of energy and no inconsiderable amount of vivacity of spirit, Harish supplied the defects of his early education, and raised himself almost to a footing of equality with the best educated of his countrymen. The desire of literary distinction seems to have animated him from early youth. He began to write in the correspondence columns of the newspapers of the day. He became a regular contributor to the *Hindoo Intelligencer*. In conjunction with others, he got up the *Hindoo Patriot*, which he afterwards bought, but which yielded him no pecuniary return till the beginning of 1858. Harish commenced life as a writer on a small pittance, in the late firm of Messrs. Tulloh and Company; whence in 1848 he went to the office of the Military Auditor General on a salary of Rs. 25 per month. So rapid was the promotion which his talents procured him, that two months before his death, his salary, had been raised to 400 Rs. Harish was a clever party-writer. He had a heart-hatred of the non-official Anglo-Indian community. He supported the cause of the Zemindars with unscrupulous zeal. That he vindicated the rights of the ryots in connection with the Indigo system, was a mere accident. Had Bengali Zemindars been Indigo Planters, and had they pursued the same iniquitous course with the present body of Planters, we doubt, whether Harish would have spoken one word against them; as it is, the editor of the *Hindu Patriot* never vented his indignation against the name-

less atrocities committed by Bengali Landholders. Guided by no high moral principle, and unanimated with enlightened patriotism, he delighted only in intellectual gladiatorship, and recklessly advocated the cause of the party to which he was blindly attached. Destitute of the spirit of a reformer, Harish defended every thing Hindu. The most absurd social and moral institutions that ever disgraced the society of any age, found a warm and ingenious advocate in the Bhowanipore editor. He repudiated the idolatrous faith of his country, yet inconsistently enough, countenanced its religious celebrations. Like many of our educated countrymen, he had no religious faith properly speaking; nor was he exact in morals. Harish Chunder Mookerjea was an exaggerated type of Young Bengal."

A Calcutta Journal considered that Harish Chunder by his "palliations of his countrymen's shortcomings did more mischief to them than their worst possible enemies could devise." It is added,

"We declare that people, who whatever be their moral convictions or personal habits, still keep up an outward show of respect for the diabolical practices of the worst heathenism that ever held mankind in guilty thraldom, and who convince the vulgar of the possibility of uniting the highest intellectual attainments, with the grossest spiritual degradation, with the perversion of all sense of right and wrong, of the obligations of rank, capacity, and talent, are without principle and without conscience. The circumstance that there should be so many highly intelligent natives, thoroughly conversant with our literature and its achievements in every department of human knowledge, in the prime and vigour of their faculties, actually paltering with the claims of the age, of their inward faith, the most valuable portion of their being, and with those of their unhappy country, on the foolish plea of unpreparedness to encounter social disabilities, is indicative alike of the little good our Colleges have done, and of the fearful tone of the society in which they live and move, that imparts to those within its bosom no abiding, elevating sense of man's duty."

Bishop Dealtry.—The *Madras Observer* gives the following sketch of the late Bishop of Madras:

Of his early life we know but little, except that he was born near Ferrybridge in Yorkshire. For many years he was a member of the Wesleyan Society, and a Local Preacher in that communion; and to this fact he owed some of the most striking and admirable features of his character. He graduated at Catherine Hall, Cambridge, and was ordained on the curacy of Little St. Mary's in Cambridge. He came out as a Chaplain to Calcutta in 1829, and laboured for about 20 years as Pastor of the old Mission Church, which has the largest congregation in Calcutta. His ministrations during that period were eminently blessed, and he proved himself unquestionably a first rate Parish Minister. In 1835 he was appointed Archdeacon of Calcutta, which office he held until ill health compelled him to go to England in 1848.

Whilst in England he was appointed Minister of St. John's Bedford Row, on the secession of the Hon. and Rev. BAPTIST NOEL, until in the latter part of 1849 he was called to the See of Madras, and was consecrated in December of that year. He arrived amongst

us in February 1850, and for eleven years he has faithfully and prayerfully administered the affairs of this Diocese, much beloved both by Clergy and Laity. In 1858, on the lamented death of that great and good man, Bishop Wilson, he held the high dignity of Metropolitan.

Bishop DEALTRY'S strongest point was his preaching. He was unquestionably a preacher of the first class,—full of energy, solemnity, and affection. His sermons were remarkable for their skilful construction and richness in Gospel truth; and though never eloquent, he was always powerful and effective. If there was one characteristic which more than any other distinguished the late Bishop, it was that he was pre-eminently a man of prayer. Of this we had personal knowledge, and those who know him best were most acquainted with his prayerful habits. Of the kindness of his natural disposition, his generosity and hospitality, our readers are all witnesses. One thing must be mentioned before we close this obituary notice,—a characteristic in which we always especially delighted,—the late Bishop was pre-eminently free from sectarianism. His heart was open towards all that love the Lord Jesus Christ in sincerity, and he truly and cordially acknowledged as a *Brother* every member of Christ's Church under every denomination.

His end was most peaceful,—perfect peace. All cares of office, all earthly bonds, seemed loosed. He rejoiced in hope of the glory of God. No complaint passed his lips: all was serenity and holy waiting upon God. We were privileged to witness this triumph of faith, and it was truly edifying. The last words we heard from him were—" PREACH CHRIST, MY FRIEND; PREACH CHRIST TO THE END; CHRIST JESUS, ALL-SUFFICIENT, AND SUFFICIENT FOR ALL!"

Mrs. Mullens.—The following notice is from the *Indian Reformer:*

" Suddenly cut off in the vigour of womanhood, in the maturity of her intellect, and in the midst of the highest usefulness, Mrs. Mullens is universally regretted by the religious public of India. It is no exaggeration to say that her death has spread a gloom not only over the particular Mission of which she was so bright a light, but over the entire missionary circle in India. Hannah Catherine Mullens was no ordinary woman. Daughter of one of the most devoted missionaries in Bengal—the late lamented Mr. Lacroix, she early caught that missionary spirit which animated her during all the years of her earthly pilgrimage. Though burdened with the cares of a large family, she found time not only to instruct the native Christian women of her mission, but extended her work of faith and labour of love to the benighted daughters of heathenism. Nor were her beneficent efforts confined to the narrow sphere in which she moved. Familiar with the Bengali language in which her father preached so well, and gifted with considerable powers of mind, she wrote books, both in English and the vernacular, which are of no small service to the infant Church in India. Not to speak of all her writings, the story of *Phulmani and Karuna*, which a contemporary critic has compared to the masterly fictions of De Foe, is not only read in Bengal in the language of which it was originally written, but by being translated into many of the vernacular dialects of the country, is, at this moment, affording entertainment and instruction to the ladies of Upper

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and Southern India, and shedding the light of the Gospel into the dark zenanas of Gujarat and Maharashtra. Through this and her other works, Mrs. Mullens, though dead, yet speaketh."

Mrs. Spratt.—This lady, the wife of the Rev. T Spratt, Principal of the Church Missionary Training Institution, Palamcottah, died at Colombo, on the 6th November 1861. The sister of two Missionaries in Tinnevelly, she joined them in 1849, and for some time conducted a Normal School for Female Teachers. After her marriage she resided at Palamcottah, the Central Station. Uniting the strictest attention to order with a most obliging disposition, she not only faithfully discharged her own immediate duties, but attended with promptitude and pleasure to the many commissions entrusted to her by Missionaries at out-stations. Like Phebe, the "servant of the church which is at Cenchrea," she was indeed a "succourer of many."

Rev. J. M. Lechler.—The following brief notice is extracted from the *Madras Observer:*

"Mr. Lechler came to India in connection with the Church Missionary Society in 1834, and laboured one year with the late Mr. Rhenius. In 1835 both those valued brethren dissolved their connection with the Church Society, and Mr. Lechler joined the London Missionary Society. For 20 years he has laboured most faithfully in the Salem district. His death on the 17th June was most unexpected. On Sunday the 16th, he preached three times at his own station. During the night he was seized with cholera, and as soon as it was known, kind friends at the station did every thing in their power to check the disease—but in vain. He gradually sunk, till at half past ten o'clock on Monday morning he was taken to his rest. His eldest daughter, who was at the time living on the Shevaroy Hills, came down only two hours before her father's death, and heard his last words, expressive of the most perfect resignation to his Heavenly Father's will in removing him from earth."

Rev. P P. Schaffter.—The death of this Missionary took place at Palamcottah on the 15th December. He was born in a mountain village in Switzerland; hence in one of the innocent jokes of which he was so fond, he boasted that he was the Missionary of highest birth in India. His Christian simplicity of character and kind disposition caused him to be beloved by all. In addition to zealous labours in other departments of Missionary duty, he prepared several books in Tamil, which are held in high esteem. He was privileged to spend 34 years in India in his Master's work.

Rev. Gopinath Nundy.—This Native Missionary was baptised by the Rev. Dr. Duff. He afterwards went to North India, where he laboured in connection with the American Presbyterian Board for a period of 21 years. He died after an illness of two days only. The Sunday before he was called away, he was permitted to baptize 5 adults in his Church at Futtehpore.

Rev G. G. Cuthbert, M A. The *Calcutta Christian Intelligen-*

cer has the following notice of the death of this Missionary, formerly the Calcutta Corresponding Secretary of the Church Missionary Society:

"The melancholy event took place quite unexpectedly, after a brief illness, at a friend's house at Blackrock, near Dublin, on the 22nd October. Mr. Cuthbert left Calcutta after a fifteen years' residence, for England in December 1860. His health had failed him considerably during the two previous years; and those who knew him intimately were aware what deep inroads the climate had been making upon his naturally robust constitution. In 1859, especially, he suffered from a severe and protracted disorder, which only his stoical endurance and self-forgetfulness enabled him, under skilful medical treatment, and with God's blessing, to bear up against; struggling on at his laborious post under sufferings which might have seemed to warrant his seeking restoration to health by immediate return to Europe. But in matters which concerned only, or chiefly himself, our friend was always slow of moving, and rather waited the direction of others providentially called to guide, than sought to shape a course for himself. It was not till the invitation came from home that he seems to have seriously thought of leaving his work in India.

"His faithful zeal and uncompromising character sometimes brought him into collision with the opinion of others, but even those who differed from him, respected the honesty sincerity of the man."

Rev S. Cocking.—This young Wesleyan Missionary died at Bangalore on the 30th April 1861, about 9 months after he landed in India. He had made very satisfactory advancement in the Tamil language and gave promise of speedy efficiency. His last words were "Christ is here."

Rev. C. Green.—The following notice is from the *Bombay Guardian:*

"We deeply regret to announce the decease of the Rev. C. Green, Secretary of the Society for the Propagation of the Gospel, and the pastor of Trinity Chapel (Bombay). Mr. Green had been only about ten months in the country, but had won for himself a place in the warmest affections not only of the congregation of Trinity Chapel, but of the Christian community generally."

Rev. R. B. Batty, M. A.—After gaining distinguished honors as a scholar and obtaining a fellowship, he offered his services to the Church Missionary Society. He was appointed to Amritsar; but within a few months after his arrival he died at that station. While the Calcutta Committee "deplore the frustration of those hopes of future usefulness which the simplicity of his Christian character, his devoted zeal, and eminent attainments had led them to entertain, they would hope that the example of his self-sacrificing career will excite others at our universities to offer themselves with a like willing mind for the work, to fill up the many blanks in the North India Missions."

Rev. H. Townley.—Though forty years have elapsed since the Rev. H. Townley left India, his death on the 9th August deserves to be recorded.

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